

"A CIRCLE OF LEARNING: THE PATH TO JUSTICE AND HOPE"

NATIVE EDUCATION AT CONCORDIA UNIVERSITY

Report submitted of the Native Research Project

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**It is that power
of self-determination
that is stolen away
by wrong teaching, by lies and myths
and compulsory mis-education
and one more child of God becomes
a mis-fit in God's plan
mentally, emotionally, psychologically
and spiritually.**

That's how it is in Indian land.

Art Solomon, Ojibway Elder
"The Nature of Power" in Songs for the People:
Teachings on the Natural Way.

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1.0 INTRODUCTION

"Our University has always been tuned in to individuals seeking to pursue their education under conditions adapted to their needs. It will have to reinforce this tradition in future, for accessibility goes hand in hand with excellence."
Dr. Patrick Kenniff, Rector and Vice-Chancellor,
Concordia University, Forces, Spring 1989, p. 34.

There is an ever-growing awareness across Canada of the increased need for educational programmes which are responsive to the aspirations of Native communities, developed and delivered by Aboriginal People and which educate non-Natives to the realities of Native cultures and communities, to the problems facing Aboriginal populations and to the possibilities of finding culturally appropriate solutions.

Historically, traditional "European" education has not only ignored the presence and needs of the First Nations of Canada but has been identified as one of the main causes of a "cultural genocide" which has left a legacy of distrust within Native communities. The effects of the infamous residential school system on these close-knit communities have been well documented and need not be further detailed within this report. The words from Native People on this issue are, in themselves, more than adequate:

" In 1969, the (residential school) system was ended but the nightmare goes on...We are dealing with the problem today; people who have lost direction, had their culture denigrated. Of the group of girls in my grade at residential school, only I am still alive. I am 38 years old." Sharon Venne, Cree 1988, from The Gaia Atlas of First Peoples: A Future for the Indigenous World

"Education has worked with the long-term objective of weakening Indian nations through causing the children to lose sight of their identities, history and spiritual knowledge." Diane Longboat, "First Nations Jurisdiction over Education: The Path to Survival as a Nation" (Ottawa:mimeo)

Maxwell Yalden, Chief Commissioner of the Canadian Human Rights Commission reported that the situation of First Nations is "in many ways a national tragedy" and the education of Native youth is an important link in this chain. Statistics serve to support this view. A 1984 National Review of Indian Education, reported that:

- * Only 20% of Indian children completed secondary education as compared to 75% of Canadian children nationally.
- * Unemployment in the Native population reaches rates of 35% (and in some areas 90%) of the working age population, almost three times higher than the Canadian national average.
- * The suicide rate for Natives is 3 times the national average. The rate is five times higher for youth between the ages of twenty and twenty-four.¹
- * The mortality rate in Native communities is 3 1/2 times higher than the average for Québec, and life expectancy is 9 years lower.

In addition to social-cultural difficulties associated with the education process for Native people, statistics show that:

- * 25 - 30% of Native Canadians are physically disabled, thus reducing their capacity to participate in traditional education programmes. Studies show that 70% of Natives with disabilities have very low literacy skills.
- * 40% of all Native children are likely to develop permanent hearing impairment, thus further hampering their ability to participate in the education process.

The situation of Native women is particularly notable:

- * Native women have an average income that is half that of non-Native women.
- * The levels of unemployment among Native women is nearly twice as high as the rate for non-Native women, and up to three times as high as non-Native men.
- * The vast majority of single parent families in Native communities are headed by women. In urban areas, as many as 35% of Native families are headed by single parents.²

¹. Health and Welfare Canada

² Secretary of State of Canada, Native Women - A Statistical Overview, 1986.

Alarming as well, are figures on the level of violence against Native women, a problem which is now being addressed seriously by Native communities and organizations.

The concept of self-determination by Canada's First Nations is now identified across the country as an important element of the national agenda. The survival of First Nations as a distinct culture is inimitably linked to self-government. The identified need for control of Native education began in the 1970s with the release by the National Indian Brotherhood of Indian Control of Indian Education calling for the replacement of the existing system of education by one that reflected Aboriginal needs and philosophy.

Education is of primary importance to Aboriginal People because of the large number of young people, the higher rate of population increase, and lower educational standards. Members of Native communities under the age of 25 years of age account for over 60% of the total population (compared to a national average of under 40%). By the year 2000, 65% of the Native population of Canada should reach university age. In Québec, the Native birth rate is 3.2% as compared with 1.4% in the non-Native population. However, in 1987, only 28% of Natives on reserves in Québec had secondary school diplomas compared with 54% of non-Native Québécois and only 2.2% of registered Indians held university diplomas (7.1% for the rest of Québec).³ The Kahnawake Survival School has approximately 700 students registered. Of these, 70% will start CEGEP, 50% of these will drop out, and only 10% of those who graduate CEGEP will start university.

The drop-out problem is a result of the serious impediments facing Native students wishing to pursue higher education. It is, therefore, one which educational institutions at every level must actively address. Its causes, as documented in 1972 by the Minister of Indian Affairs and Northern Development, Jean Chrétien in an address to the Council of Ministers of Education, were then (and remain today):

- alienating structures and features of the schools themselves
- white-centred curricula that did not recognize language and cultural differences
- history that made no mention of Indians
- the lack of training and sensitivity of teachers vis-a-vis cultures other than their own
- the lack of representation and participation of Indian parents (and other members of Native communities) on school boards.

³. Secrétariat aux Affaires autochtones du Québec, 1991

There can be added to this list the lack of Native role models within the system (teachers, governors, senior administrators, etc.); the racism existing in our society against Native people and thus within our schools; the general lack of awareness of such problems among non-Natives; the traditional distrust Natives have of the educational system itself; the lack of obvious job opportunities; different learning styles and cultural values; and in some instances, the dysfunctional conditions of Native communities and families, remnants of colonization.

Across the country, efforts are being made at the primary, secondary and post-secondary levels to correct these injustices. As well, the resurgence of the traditional Native value system, the "healing" of Native communities, and the concern for culturally sensitive educational programmes have led to a greater involvement by Native communities in pedagogical initiatives. Universities have an important role to play in pushing for changes at all levels which will ensure that Native students, young or old, receive the training that will lead to a successful academic experience, and which will provide the tools to enable them to develop their own self-awareness and help in the development of their communities.

The need for improved education does not rest with First Nations alone. A recent CROP survey for the Québec government identified that less than 1% of Québécois knew the number of Native nations in the province (11), only 15%, when given possible ranges, were able to identify the total number of Natives in Québec (50,000 - 80,000) and 28% were unable to name even one nation. Sixty-one percent of youth surveyed however, expressed concern over the lack of frequency of relations between Native Canadians and the rest of the population.

Although Native educational initiatives must come from Native communities, "(t)he University has a particular responsibility to develop an awareness of how attitudes which diminish or discount aboriginal people have been part of our past as Canadians, and continue into the present; and how they are often embedded in our educational methods and materials. The University has a corresponding responsibility to do everything possible to educate both its own students and those in the wider community to ensure that these attitudes have no further currency or credibility." Report of the Special Committee on Native Canadian Studies, University of Toronto, April 1989, p.16.

The circle has come around. Native communities are going through a healing process and have made their presence felt dynamically on the Canadian political and social scenes. Many communities have achieved an important measure of growth and are ready to access post-secondary education while others may still require some active support and outreach. Strength for all

rests within their culture and their future as a nation will depend upon the quality of their human resources. Concordia University cannot ignore an opportunity, already seized upon by many Canadian universities, to support this phenomenon and to become part of the solution for First Nations and for all Canadians.

2.0 BACKGROUND TO THE REPORT

2.1 MANDATE

In the summer of 1990, the Concordia University community, like all of Canada, was rocked by the violence in Oka and on the Mercier Bridge. Members of the community participated in support activities. The institution has had, in the past and to this day, informal relationships with neighbouring Native communities through the involvement of individual University faculty, staff and students. Native students at Sir George Williams University were the guiding force in the establishment of the Native Friendship Centre of Montréal and, in the late 1970s, a native students' association did exist out of the Dean of Students Office. No attempt was ever made before to identify and consolidate a University-wide interest in Native issues and activities.

In 1989, the Department of Applied Social Sciences signed an agreement with the Cree School Board to provide a Family Life Education Certificate adapted to the needs of the Northern Cree communities. After the summer of 1990, the Centre for Mature Students, the "home" of many Native students, coordinated an orientation programme for Native students to ensure for them a level of comfort, sense of belonging and opportunity to link up with other students from similar backgrounds who might be in need of the sense of community so important in Native life. Mary Brian, Director of the Centre, brought together members of the University, both academic and support, to explain the "bureaucracy" and to offer a welcome. This event may be seen as the catalyst for the establishment of a new Native students' association, the Assembly of First Nations-Concordia (AFN-C), for a growing consciousness of Native issues within the University, and for the writing of this report.

In March 1991, International Day for the Elimination of Racial Discrimination at Concordia University focused on the racism directed at Native people and gained wide interest from the Native and University communities.

AFN-C organized, in the Spring of 1991, a graduation ceremony at Kahnawake to celebrate 8 graduating Native students (one with an MFA). The pride and support of the community was inspiring.

In 1990-91, the Concordia student newspaper, The Link, set itself a goal of including in each edition, at least one article on Native issues and this, combined with numerous effective programmes by AFN-C, gave Native students a high profile within the University. A call for a Native Studies programme came from a number of members of the Native students' association. "Native Studies may be defined as an extension into academia of Native struggles for political, cultural and spiritual self-determination. Native Studies will bring to the attention of the academic community the voices of the marginalized, to partake in a multicultural discourse." (John A. Grant, Cree, AFN-C Elder). This led to the approval of a request for permission to pursue an investigation of and make recommendations on the University's activities in the area of Native studies. Although, this request came from only one member of the Office of the Rector, a number of others soon joined the project, expanding its focus to look not at strictly academic issues, but at student support needs as well. In the summer of 1991, the Centre for Mature Students together with the Dean of Students Office received funding for an analysis of Native students' needs. This project, undertaken by two members of the Assembly of First Nations-Concordia, soon became an integral part of the project. The re-organization of Student Services in the Fall of 1991 to include an Advocacy and Support Services unit meant that one area of Student Services was given as a priority the development of support services to Native students. The research group was enriched by the presence of two professionals from Advocacy and Support Services.

University Departments were consulted during the summer as were Native communities and leaders and universities across the country. Native students received a questionnaire. Research was undertaken. The limitations of time and the breadth of the issue have obviously restricted the possibility of an in-depth academic review. The goal of the Project was to take a look at what was happening and could happen in the area of Native initiatives. The work which has been done and is outlined in this report is but a start. It needs to be identified as the beginning of a process, and must be followed by concrete action in both the academic and non-academic sectors.

2.2 NATIVE ORGANIZATIONS IN MONTRÉAL

As well as being near three Native communities, Kahnawake, Kanesatake and Akwesasne, Concordia University is a close neighbour to a number of Native organizations.

A few members of the Concordia University community have been involved in the founding and development of Native organizations within the City of Montréal. Although all groups received information on this project and a

request for input, the only meetings held with groups inside Montréal were the Native Friendship Centre of Montréal, Onen'to:kon Treatment Services and Waseskun House. Contacts with groups such as the Native Women's Association of Québec, Alliance autochtone, and the Native Women's Shelter should be pursued.

The Native Friendship Centre of Montréal (Appendix A), located a few blocks from Concordia's downtown campus is a social service centre which implements and manages programmes responding to the needs of Native populations in the urban centre. As mentioned above, the Centre grew out of get-togethers of Native members of Sir George Williams University to fight problems of loneliness and bureaucracy. It began in a small drop-in centre on Bishop Street. The present Executive Director, (like some other directors in the past) is a graduate of Concordia University. However, as discussions identified, although the Centre works in close collaboration with McGill University, its contacts with Concordia, other than through the students themselves, are very tenuous. The potential exists for a supportive and constructive relationship with the Centre. Our students could learn from them, they could assist us in counselling and communication with Native students, organizations and communities. We in turn, could help them with programmes, professional development opportunities, administrative and political support. The Native Friendship Centre has expressed an interest in pursuing with Concordia initiatives for the leadership training of Native youth. Such a project could be an important component of a Native recruitment programme. **Onen'to:kon Treatment Services** operates presently from the Friendship Centre. Its counsellor offers support, conselling and referral to Natives on problems of substance abuse.

Waseskun House is the first community residential centre in Québec for Native prisoners on release or probation from federal and provincial prisons. Two Concordia University faculty members were instrumental in the establishment of this highly successful initiative and a number of University members sit on the Board of Directors and the Advisory Committee of the House. In June 1991, the Loyola campus was the site of a major conference on violence in Native communities organized by Waseskun House and supported by the Rector's Office (Appendix B). Waseskun House identifies Concordia University as an important ally in its work to promote healing, to educate Native social service workers, and to train its staff and clients. The University can be a significant partner, and can learn as well from the important work of Waseskun House.

2.3 MANITOU COLLEGE

Manitou College was established in 1973 on a site which was originally the La Macaza Bomarc missile base, with the support of the Indians of Québec Association and the approval of the federal government (Appendix C). Two Concordia University faculty members participated on the Board of Governors of the College together with members of McGill University, the Indian Association of Québec and the Northern Québec Inuit Association. A college for Native students of Québec, it was developed to counteract the harsh experience they suffered on entering regular "white" colleges and their frustration with the fact that little of the traditional course content was relevant to Native people. The experience often led to disorientation and lack of motivation and thus, to a high drop-out rate. Manitou College wished to let "Native students learn about each other's language and culture while becoming familiar with modern techniques of acquiring knowledge and with the skills and analytical tools which would make them a force for change in Native communities." Manitou College Calendar, 1974-75

In 1973, teacher training and curriculum development were the focus. In 1974, CEGEP programmes were established in both English (Dawson College) and French (Collège Ahuntsic). One hundred and twenty-five Native students from across Eastern Canada enroled in Manitou College during its two years of operation.

Unfortunately, for a number of reasons, Manitou College closed after only a short period. Reasons cited by two members of the College's Board of Governors included the lack of formal affiliation with a post-secondary institution, the attempt to "do it all for everyone", and financial difficulties. An opportunity must be taken to learn from the lessons provided by this very interesting and necessary Québec experiment in Native education.

2.4 ASSEMBLY OF FIRST NATIONS - CONCORDIA

The Assembly of First Nations-Concordia was established during the 1990-91 academic year as a support group for Native students at Concordia and was ratified by the Concordia University Student Association in September 1991. With over 40 members, AFN-C has been extremely active in providing a community for Native students who have come to Concordia from across North America. As well, they have offered the University community a number of important political and cultural activities which have sensitized the institution to the distinct nature of Aboriginal cultures and to the pressing social and political problems facing First Nations. One Native student identified that AFN-C is "a way of maintaining his two worlds and making

them work together. 'It's good to be able to have somewhere I can go (on campus) where people understand the things I love', says (Alfred) Loon." Cree, Token-Keeper, AFN-C (The Link, Oct. 29, 1991, p.7)

3.0 PRESENT NATIVE ACADEMIC RESOURCES AT CONCORDIA

Our research has revealed a rich academic resource within Concordia University in the area of Native Studies. Thirty-two professors within the University community have expressed a scholarly interest in Native Studies. They are listed in Appendix D. This list is by no means definitive as the research was undertaken during the summer period when many faculty members are unavailable. As well, a vast resource and level of interest existing among staff and students has not, as yet, been adequately documented. Continued information on the possibilities for programmes might in fact identify other faculty and staff members interested in this issue. The Department of Sociology and Anthropology, as well as Applied Social Science have a strong level of expertise on Native issues on their faculty. Other departments such as Communication Studies, English, History, and Women's Studies have developed relevant courses. The course on Native Women given at the Simone de Beauvoir Institute by a part-time instructor, Michelle Vigeant, Mohawk, has had to turn down interested students for two years due to lack of space. Courses on Native issues cover a wide range of subjects from the ethereal to the practical.

Of the thirty-two courses with Native content identified as having been offered at Concordia, ten are available this year. The balance of courses were offered in the recent past, and could be reactivated. These courses are listed in Appendix E. A sample of course outlines which were taught in the past or offered in the present is included in Appendix F. Proposals for future courses and projects are enclosed in Appendix G. Some courses in other disciplines could be easily modified to include First Nations in their subject matter, or could deal exclusively with Native-related subject matter. This could more easily take place should support be given through grants to undertake curriculum development.

A high level of interest in this subject has been identified as well among academics who are not necessarily experts in the field of Native Studies but who have a strong interest in incorporating Native issues and initiatives into their existing subject matter. Some academics have drawn up proposals for courses to be taught on Native issues. In addition, a number of University members are involved in non-academic work with Native organizations and communities.

Furthermore, there is an up-surging interest from potential graduates presently doing graduate work on Native issues. These candidates could contribute to the future potential of academics in this field of study.

The conclusion we have drawn from this research is that there is a strong possibility for an interdisciplinary programme in Native Studies at Concordia University. An in-depth study and development of a proposal for such a programme needs to continue.

4.0 NATIVE POST-SECONDARY EDUCATION IN CANADA

The Directory of Academic and Administrative Officers at Canadian Universities was used as a source for the distribution of a survey to determine what Native Studies programmes and services were available to Native students at other Canadian institutions.

Seventy-five questionnaires were mailed out and forty-five responses were received. The response rate from universities was approximately sixty-nine per cent (69%). As well, two local CEGEPs were contacted by phone. An overview of the relevant data from thirty-eight institutions is set out in abbreviated form in Appendix H. It presents a clear picture of the range of programmes and services offered to Native students across the country. Academic calendars and brochures received are available, as are the completed questionnaires. The following observations are based on responses from the thirty-eight institutions with such programmes listed in the Appendix.

4.1 NATIVE STUDENT ENROLMENT

The reported total 1990-1991 enrolment from responding institutions was approximately 4,000. Many were unable to provide actual numbers since an identification system to pinpoint specific groups is not legally permissible except in support of employment equity programmes. It is useful to point out, however, that some universities, especially those in the process of starting, or improving, services for Native students, are currently considering how best to implement a self-identification system. At Lakehead University for example, self-identification is coordinated through the Native Support Office.

4.2 NATIVE STUDIES PROGRAMMES

In this survey, thirteen institutions reported having an undergraduate degree or certificate programme in Native Studies. Some are long established

programmes, such as the one at Trent University (1969). Among more recently developed programmes is the four-year programme at the University of Alberta, which has been established as an independent school with an interdisciplinary course of study. Another example is that of Carleton University, which in October, 1991, established a new Centre for Aboriginal Education, Research and Culture, with a similar interdisciplinary focus.

4.3 ACCESS PROGRAMMES.

Eleven institutions offer an access or bridging programme. The aim of such an initiative is to facilitate the entry of Native students into higher education and to maximize their potential for academic success. While the focus of some of these programmes is quite specific, such as the Aboriginal Health Professions Programme at the University of Toronto, or the Law Programme for MicMacs at Dalhousie University, the majority seem to emphasize intersessional programmes and skills workshops as a preliminary step before entering a regular undergraduate programme. Courses that are common to all programmes include basic Mathematics, English, and Study/Writing Skills and the format preferred includes short-term pre-sessional and inter-sessional activities.

4.4 SUPPORT SERVICES FOR NATIVE STUDENTS.

Eighteen (18) of the institutions listed in the Appendix offer Support Services specifically for Native students. These services establish and reinforce a link between the Native community and the institution and provide a necessary boost to individual students as they face the bureaucratic and academic hurdles of the university and the realities of a new cultural experience.

Services range from a simple lounge space or volunteer Centre, to a fully staffed Centre providing comprehensive services, such as orientation and personal, cultural, and academic counselling. Great emphasis is placed on the latter, and help is provided by way of peer tutors and study skills workshops. In some institutions, such as the Saskatchewan Indian Federated College, the presence of Elders either on the Board, or in the Student Centres, is seen as an effective way of providing support and spiritual guidance that is culturally congruent. It would appear that central to the development and delivery of services for Native students is the need for a physical space to call their own. The nurturing of a peer support group or association, combined with the presence of a Native counsellor and an Elder, are essential components in the delivery of Support Services and of their ultimate success.

With regard to the Native student population at Concordia and based upon similar initiatives at other Universities and CEGEPs, an access programme, including Mathematics, English and Study Skills, would greatly facilitate their integration into the academic and cultural fabric of Concordia and Montréal. Some Native students have also identified a need for training in the areas of conflict resolution and critical thinking. A Native counsellor in a designated space would enhance the delivery of already available services, and assist in establishing other important links with Band Councils, Education Counsellors, and Native communities. Such initiatives would go a long way to help maintain cultural integrity while pursuing Concordia's commitment to excellence.

Native educational programmes have proven themselves. One need only look at impressive community leaders such as Matthew Coon-Come, Grand Chief of the Cree of Québec, a graduate of Trent University. In the 1970s, British Columbia had fewer than two dozen Native teachers. Now, as a result of the Native Indian Teacher Education Programme at the University of British Columbia, there are over 140 Native teachers in the province, as well as a graduate programme. Over one-half of all Native lawyers in Canada are graduates of the UBC Native Law Programme.

5.0 CONCORDIA UNIVERSITY NATIVE STUDENT NEEDS ASSESSMENT

The assessment of the needs of Native students at Concordia University was undertaken in the summer of 1991 by two members of the Assembly of First Nations - Concordia. Since members of this project felt it imperative that Native students be heard, excerpts of their report (with minor editing changes) have been included in their entirety. The complete report is available in Appendix I.

Tradition and Education: Towards a Vision of Our Future

"Why is there interest only now about how native people feel in coping with institutional systems. It's high time and congratulations to people doing this but after the crisis of my community last summer, it feels as if everybody wants to be *vogue*". Ellen Gabriel, Mohawk, Concordia University Fine Arts Graduate, First Nations Student Questionnaire

First Nations education is a holistic approach that incorporates a deep respect for the natural world with the physical, moral, spiritual, and intellectual development of the individual.

First Nations languages and cultural values are taught and enhanced through education. The education process actively involves the parents. First Nations education ideally includes adult, vocational, and life skills education; special education; gifted and talented education; pre-school, primary and secondary education; and undergraduate and graduate level university education. First Nations expect high quality education and high academic achievement from their students.

Teachers must be well-qualified and trained. There is a need for more First Nations people to train as teachers and educational administrators in university and satellite programmes. Native Elders have an important role in cultural and language development in all school systems at all academic levels. They deserve professional status and appropriate compensation.

Research methods used in this needs assessment included a comprehensive survey, research of information through Indian and Northern Affairs and the Secrétariat aux affaires autochtones du Québec. The Student Survey (Appendix J) was forwarded to ninety-eight past and present students of Concordia University during the years 1988-1991, who were mainly funded by Indian and Northern Affairs Canada and subsidiary agents. Of these ninety-eight surveys, twenty questionnaires have been tabulated, resulting in a return rate of 20.4%.⁴

Of 1,759 post-secondary Native students in 1990-1991, 46% are studying at various universities throughout Québec and Canada. Women represent 60.9% of this total, men represent 37.9%. The areas of study of these Native Québec post-secondary students are in four principle domains: Business Administration, Human Sciences, Education and Social Sciences.

The Assembly of First Nations-Concordia estimates that as of June 1991, there were approximately 43 Native students in various departments of Concordia University during 1990-91.⁵ The active populations within the AFN-C were, by and large, either Status or Bill C-31 (those who have regained their official status originally lost under the Indian Act). Of these, 26 were women and 17 were men. Due to lack of information, AFN-C is unable to provide a profile of the Faculties in which the students are presently enroled.

- ⁴. Low return rate identified as due to timing of survey during the summer months.
- ⁵. These numbers are no doubt low since it almost impossible to track non-Status or Métis who do not receive funding.

Of the 20 questionnaires received, there are fourteen First Nation students who will continue to study at Concordia for 1 to 3 years in their respective programmes. Of the 20 student responses, 8 students received Mature Entry and the remaining 12 Regular Entry into Concordia University. Results of the survey were analyzed as follows:

5.2 SURVEY RESULTS

5.2.1 ADMISSION PROCEDURES

The actual application form and procedures to enter university did not present any difficulties to the majority of students. There was a problem of bureaucratic requirements and/or fumbles for 5 students though, in the long run, all applications were accepted without major difficulties. Of these students, 10 had applied to another university at the same time, 6 of them to McGill.

5.2.2 SELECTED FACULTIES

Before entering the university system, 60% of the respondents had seen a counsellor to seek advice regarding their studies. The remaining respondents did not consult anyone.

Once inside the system though, 75% were not aware of the different degree programmes (minors, majors, honours, etc.) and 65% of these had no clue as to what their grade point average was. Only 7 individuals were aware of what a future graduate level programme required.

Eighty-five percent of the respondents were aware of the number of credits required to complete their degree and of these, 60% sought help or advice as to courses/credits needed in order to complete their programme. Sixty-five percent of the enroled respondents encountered difficulties with their course load, with the largest problem being the writing of term papers/assignments. Of this percentage, only 30% sought professional help from a tutor or guidance counsellor. However, 75% stated that they would have liked the help of a tutor or peer helper at some point during their studies.

One area which must be addressed is the problem of not knowing how to study efficiently (a course offered by Guidance Services was never accessed) and take notes.

In terms of intensity of problems, the tendency is that the first year of university studies is the most difficult and problems subsequently subside as experience increases.

5.2.3 FINANCIAL

The funding of individual students has been identified as either Indian and Northern Affairs Canada or a subsidiary agent such as a Band Office or Band Education Office. The actual funding levels were identified as 50-50 in helping or hindering study time. In terms of an actual budget plan, again half of the students had devised a personal budget plan for their studies, and of all respondents 55% were paying 30% or more of their income on rent alone.

In terms of working during studies, 40% had part-time employment for an average of 14.5 hours per week, a total of nearly two working days per week. In terms of financial aid through the federal government or provincial government, 75% of the respondents never applied for a bursary or financial loan in order to alleviate their financial responsibilities.

5.2.4 SOCIAL

In terms of social activity in the university milieu, respondents could identify with the professor of their courses for support, though in contrast with their actual difficulty, this support may not have been enough.

In terms of identification with a student organization on campus, 60% had no involvement whatsoever with a student organization or CUSA (some even asked what CUSA is) while the students currently enroled strongly identified with AFN-C. Fifty percent of the students did not get involved in volunteer work, while 40% became involved with different Native organizations and groups.

5.3 CONCLUSIONS

University education for the majority of First Nations students is in a first generation conjuncture with family and community. They are often the first member of their extended family or community to pursue post-secondary studies, or even to advance past primary school. It is evident that the successful completion of elementary/secondary levels remain strong indices as to whether the students will succeed or fail in their attempts at higher

education. Some Mature Entry students who were unsuccessful at secondary school are however, now pursuing successful University careers.

Many First Nations students are not well informed about the University system, be they entering with mature student standing or regular standing. Concordia must make the effort to offer direct assistance to facilitate the integration of First Nation students and create the environment for successful completion of degree programmes.

Apart from actual systemic difficulties, we conclude that there is, for a short period during the undergraduate level, a form of alienation/frustration which can be overcome through group support (Assembly of First Nations-Concordia) and socialization. A minority of individuals have sought this support in outside Native organizations and groups. However, the approach of integration into university student life should be stressed in all eventual programmes and services.

Systemic difficulties with term papers, exam preparation, applications for bursaries, efficient study methods/habits, grade point averages, graduate and post-graduate information can all be addressed within the existing array of Concordia programmes and services. A special effort must be coordinated however, in order to link the individuals to the necessary professionals. In many cases, a simple presentation to AFN-C and meeting of individuals may suffice in order to overcome the shyness of Native students.

The emotional process through which the majority of First Nations pass can be described as a personal appropriation of theoretical structures that are applied to personal experiences. When difficult and bitter personal experiences have not been addressed or sorted through with para-professional or professional help, many try to apply their personal experiences to the classroom material and structure. The "ick" (built-in dilemma) of this approach manifests itself in incomplete term papers, assignments and/or courses because of a mental block or emotional block that hinders completion.

The greatest gift that Concordia can offer to students of First Nations ancestry is support in the full and complete appropriation of the university educational process through the transferring of personal interests/desires to academic goals and objectives. This approach allows for the maximum development of the individual potential.

That is what education is about: Offer us a helping hand to help ourselves.

6.0 NEEDS OF NATIVE COMMUNITIES: A CONSULTATION

It is impossible to address the issue of what should be done by the University to support Native education without an in-depth consultation with Native leaders and educators. The writers of this report accept that the consultation undertaken was not as extensive as desired. It was, however, a start. Over 100 general questionnaires were sent out, in English and French, to selected Native leaders and educators throughout Québec (Appendix K). Although the main purpose of this mailing was to elicit feedback, it was well understood that not all receiving a questionnaire would or could respond (especially during the summer). A secondary purpose in this mailing was therefore, to let Native communities know that Concordia University was interested in their communities and their needs.

Thirty-five consultations took place, either in writing, by telephone or in person (Appendix L). The response to this first initiative by Concordia was enthusiastic, and the imperative of Native education to support self-determination was greatly evident. The most frequently mentioned priority was the need for Native students to receive training in existing University programmes in order to gain the knowledge which could be adapted to their Native reality. Successful Native students could thus help negotiate self-government and administer their communities. Programmes identified as important to the development of Native communities' ability to self-govern were health and social services, education, communications, law, administration and small business development. Support to students in the form of Native counsellors, a meeting space, the presence of Elders on campus, bridging or access programmes, orientation and tutoring were all also seen as priorities. The need to retain Native culture and spirituality amidst the bureaucracy and the conflicting values of the non-Native system was seen as a frustrating yet necessary step to success for students. Native leaders ask that the University respect Native culture and traditions. Some asked therefore that flexibility be shown not in the standards required of students but in scheduling (adapted to traditional activities), culturally appropriate teaching, and financial requirements. The socio-economic needs of Native people should be taken into account and assistance with funding would be desirable.

The desire for more distance learning and community training programmes was a second priority established by those consulted. Such programmes would allow for the upgrading of adult students and the provision of educational opportunities for members of the community unable to leave for an urban centre due to family or financial responsibility, or unwilling because of strong personal and cultural ties. Native Studies programmes were seen as important although not of primary significance to the development of Native aspirations. These programmes, which all felt must be provided mainly by Aboriginal

people, should be open to all and interdisciplinary in nature. Their main purposes would be to provide role models and guidance to Native students and to sensitize non-Native students to the attitudes, problems and values of Native culture and reality.

A number of people generously offered to participate as advisors to assist the University in developing appropriate academic and support systems. The University should develop the initial contacts made on this projects and begin to work with organizations such as the First Nations Education Council based in Wendake, Québec and the Kahnawake Education Centre. The main message received was "communicate with us, consult us and involve us. Our hope for the future lies in the education of our youth".

"Post-secondary Native Students studying in the Montréal urban area...are representatives of their communities and, in some cases, perhaps the hope and pride of their community. And ... (the lack of) opportunity and... (of the provision of) the quality of service they require in order to achieve their goal, will result in the loss of our future leaders and of the feeling of self-respect one obtains through the successful completion of rigorous studies and obtaining a degree which was not always encouraged or made available to Canada's First Citizens." from An Outline for the Proposal to Reactivate On-site Counselling Services for the Native Post-Secondary Students of the Montréal Urban Area, Native Friendship Centre of Montréal, January 1989.

7.0 ACADEMIC POSSIBILITIES AT CONCORDIA

In order to understand the place of academic studies in the University's relations with First Nations, it is useful to distinguish two general categories of student population: Native and non-Native.

The reason one should make this distinction is that there is a widespread impression that Concordia should develop a Native Studies programme and it is unclear who would be served by such an undertaking. The University is committed to serving the specific needs of individuals as well as of different communities and society at large. Having only one programme will not meet the expectations and requirements which have surfaced in our research.

There are further distinctions within each of these categories but for this report we will characterize only two others. Within the Native population, it is beneficial to distinguish between urban Native students and rural Native students on the one hand, and between mature entry and regular entry

students on the other. For a detailed plan of action in the future, one might want to identify Native students from extremely distant or remote communities as well.

7.1 ACADEMIC NEEDS

The University should consider three general domains of action. Firstly, the University should address itself to the academic needs of the Native students currently at Concordia or about to enter Concordia. Secondly, the University should address itself to the academic needs of Native communities as expressed by the communities themselves. Thirdly, the University should address the academic needs of the mainstream population with respect to Native Studies. Action could be taken immediately through an academic committee to address those specific academic needs of Native students and Native communities.

1. Native students currently at Concordia and those about to enter have basic academic needs. For regular entry students who have skills from a dominantly oral tradition, the university could provide writing, reading and literacy based courses (including computer literacy), thus offering a training ground for the diversity of linguistic demands which will follow. The primary academic needs of mature entry students may include the development of language composition, focused reading and note-taking formation, general literacy skills, study habits and the careful, guided coordination of a supported academic path. Issues such as critical thinking and conflict resolution could also be addressed. The University should establish bridging or access programmes to respond to these needs. Access studies may take the form of workshops, seminars, summer courses, one, two or three week practice sessions, year-long courses, etc. It is important that they be integrated with University activity and that they have some credit value. The possibility of a "University 101" course could be investigated.

It is particularly important that the appropriate academic counsellors, preferably Native themselves, be found for students and communities alike. For regular entry students with acceptable writing and literacy skills, the University must ensure that, as for all students, the existing courses and programmes are made clear so that informed choices can be made by the students themselves. It would be advisable to have a clear outline of all courses in the University which address Native people and culture, etc., as a supplementary aid. The University must also be aware that many Native students may not require special

programmes and assistance, but will avail themselves of existing services.

2. With respect to the academic needs of Native communities as expressed by the communities themselves, we should remember that there is really no one entity called the "Native community." There is no one set of needs expressed by it. The diverse needs of the various communities which can be addressed by the University can be divided by location and type of programme. The two most obvious locations for academic programmes which might serve assorted community needs are the University itself and the communities themselves. Being in the communities would mean making use of such services as C.A.N.A.L. (Corporation for the Advancement of New Applications of Languages) and other distance modes, as well as having faculty members physically on site.

There are four general types of programmes which most obviously address what appear to be communities' needs: community endorsed programmes, professional programmes, language programmes and general academic programmes.

Community endorsed programmes would need to be created. Some professional programmes already exist and need only to be tailored to the specific needs of Native communities. Others could be developed to meet community requirements. The access language/literacy/writing studies programmes need to be created. General academic programmes as they exist, will serve certain Native students' needs. Although some programmes function well in the communities themselves and should be promoted, the creative academic environment of working in a University setting is also important and should be encouraged. This is especially true since access to libraries and similar resources are essential ingredients to an education which do not exist in rural or remote communities.

Programmes related to the professional needs of communities could be developed and offered in communities, or during intensive summer sessions at the University, or even as certificate programmes during the regular school year. Such courses must, first and foremost, have community approval and support in order to ensure that they are directed to matters of primary concern to the communities. They must also conform to the academic standards of quality of the University. This double requirement will entail cooperative dialogue between the University and appropriate community representatives. There are agencies and professional associations external to the University which

preset the subject/knowledge/course requirements of standard academic programmes such as Engineering, Psychology or Art Therapy, for example. It may prove useful to develop certain programmes which are certified by external Native based bodies. The advantage of such thinking is that certain positions would be sanctioned by the larger Native community, and the University could satisfy the training and educational needs of such positions. Organizations such as the Assembly of First Nations could help recognize "officially" the University, and this would benefit the University as well. Certification would validate positions such as business and administrative leaders, educational counsellors, health and social care administrators, language trainers, or organizational managers etc., within the communities themselves. This would raise the profile of the University in both the Native and general populations. The University should look into the benefit that cooperative education might offer in this regard. Well-planned and coordinated with communities, such an undertaking could possibly provide sources of supplementary funding for Native students and the University which provide important training opportunities.

3. Finally, regarding the academic needs of the general population, Native and non-Native students, and a broad cross-section of the community should be surveyed to confirm the general impression that interest in Native Studies is not only on the rise, but that such a programme would be viable. Once such a study is concluded, if there is clear evidence that a Native Studies Programme is needed, the appropriate academic committee could be struck under the auspices of the Vice-Rector, Academic to establish curriculum, regulations and a critical path for its creation.

It should be made clear that a Native Studies Programme must be inclusive. That is, while it seems obvious that the non-Native population might be the largest group to become interested in such a programme, one might naturally expect and want Native students to become involved. Certain amongst them will want to specialize in Native Studies and pursue research and, probably, advanced studies in this area.

In order to develop a Native Studies Programme, the University could begin by outlining a minor and a major, or perhaps an undergraduate certificate or graduate diploma covering several disciplines such as History, Native Art, Religion, Communications, Political Science, Aboriginal Studies, Sociology and Anthropology, Applied Social Science, Women's Studies, Economics, Administration and Commerce, English, etc. The University may also wish to look at the possibility,

of encouraging special attention to the Native perspective in the development of new academic programmes such as law studies. With recent expected changes in constitutional law, and growing interest in Native justice systems, the particular choice of law studies appears most appropriate and innovative.

In light of such thinking, the University should study what might be an appropriate organizational unit to house such programme activity. It is reasonable for the University to ask whether academic, counselling, social and cultural support for Native students themselves should be housed in the same physical unit as a Native Studies Programme. This question needs to be actively pursued.

7.2 ORGANIZATIONAL STRUCTURE

The goal of this undertaking might well be the creation of a centre which would house diverse functions related to First Nations: the directorship or overseeing of the general administration of these functions; academic programmes; community contact; academic and social counselling; consulting; cultural support; class room space for Native Studies programmes; a library pertinent to First Nations; location of faculty or adjunct faculty offices and seminar rooms; meeting place of Native and non-Native students in Native Studies. This may be the place for Native leaders such as Elders, national leaders, Chiefs, etc., to interact with the University and to maintain cultural and spiritual contact with students.

A variety of structures could be studied as models: the University of Alberta, Northern College, Carleton University, Brandon University and the Saskatchewan Indian Federated College, etc. Such a unit should be developed in close consultation with Natives. It should clearly have representatives of the University and Native communities in its directorship, and a schedule for integrating academic options for Natives with the service sector of the University.

If one unit were to deal with the academic, educational and social needs of Native students, as well as the educational needs of the general population with respect to a Native Studies Programme, one must recognize that such a unit would be under often conflicting resource demands. A detailed study should be undertaken to confirm what one unit would be best: a school; an institute; a centre; or a college; or whether the various needs of these groups may be sufficiently different that separating Native support systems from general academic needs would be best.

7.3 OTHER ISSUES TO BE INVESTIGATED

The University should look into the definition of what it means to be a "full-time" student for Native students in terms of funding opportunities. The transition period for many Native students entering either regular programmes or mature entry programmes may be fraught with language and literacy-related problems. When this is coupled with social and cultural adjustments, one understands immediately that it would be in the best interest of certain Native students to take slightly less credits than standard. Less credits normally makes a student "part-time" and this change of status would affect the ability of students to be funded.

Native counsellors should be considered. They would have two basic functions: one to support students in their social and cultural experiences, and the other to offer integrated academic advice. These two functions could ideally be satisfied by one group, but the University must assure itself that the general academic integrity of academic counselling is safeguarded.

There will clearly be a period of academic adjustment with respect to the general question of Native Studies. That is, a practical dilemma may present itself to the University. In order to develop a Native Studies programme, the University will be obliged to find appropriately qualified faculty members, only a handful of whom may now be at Concordia, and who are presently assigned to various Departments. There are very few fully qualified faculty members in this area in Canada, and even fewer of these are Natives themselves. The University must be willing to adapt its faculty hiring criteria as may be done in the Faculty of Fine Arts in order to hire appropriately skilled professors in the field. This latter point is important when one considers the general question of role modelling, etc., an issue which Concordia has begun to address in relation to women. If Concordia waits for others to develop the expertise, it may lose its current initiative and motivation. One has the impression that there is a growing interest in matters related to Native people in the University, and it seems best to act now, rather than to wait for others to blaze the trail. Consequently, while studying the question of services to Natives in the general area of undergraduate studies, the University should also give thought to developing expertise for graduate studies.

In light of the past educational history of many Natives and the past history of the various Canadian educational systems with respect to Natives, a means should be found whereby certain life experiences can be evaluated for academic equivalents. This should be examined immediately, perhaps by Concordia's specialists in such areas as adult education or learning development for example, and several of the University diploma and master's

programmes could be approached to lay an academic groundwork for such a study. The sensitization of faulty members to Native culture and learning styles would be another important step in ensuring effeteive teaching.

It is in the graduate domain that fundamental research concerning Native peoples will take place, and it is in this domain that future faculty members will be nurtured. They are the ones who will support and deliver the Native Studies programmes of the future.

8.0 FINANCIAL CONSIDERATIONS

8.1 FUNDING FOR STUDENTS

Status Natives receive educational funding from the federal government, in most instances administered by their Bands. There exists no formal funding for education for the estimated 1 1/2 million non-Status Natives and Métis, thereby extremely limiting their educational opportunities. Due to the serious economic plight of many Native communities, the financial support to students may be restricted to government funding since summer job opportunities are scarce and many families do not have the financial resources to support their children in the city. A large number of students, mostly women, are single parents, increasing not only the emotional stress of studying, but adding to the financial burden. Native students are eligible as well for provincial government loans and bursary programmes and need to identify and pursue that funding possibility. Some educational institutions have placed a priority on the development of special scholarships for First Nations students.

Two years ago, post-secondary assistance programmes were capped by the Federal government. This was unfortunate especially in light of the priority placed by Native communities on advanced education. According to the First Nations Education Council, "more and more of our young are attending colleges and universities. We must encourage them... Unfortunately, due to lack of funding, certain students will be refused or deferred for an undetermined period". Although on April 23, 1991, the Prime Minister announced \$320 million in additional funds for Native post-secondary education, some communities have been notified of cutbacks. In light of the demographics of Native communities, such moves by the government should be of concern, especially to educators.

8.2 FUNDING FOR EDUCATIONAL PROGRAMMES

Both levels of government provide funding possibilities to Native communities and educational institutions for educational projects. Should Concordia University identify initiatives in this area, monies from government and private sources might be accessed for their implementation.

The **Indian Studies Support Programme (ISSP)** of Indian and Northern Affairs Canada awards funding to post-secondary programmes for services to "registered" Indians on the basis of an annual competition. The document in Appendix M describes the parameters of the programme. Under this programme, the University of Ottawa received funding to provide a **Pre-Law** programme in French to Native students from Québec interested in pursuing law at l'Université Laval.

The Ministère de l'Enseignement supérieur et de la Science is presently investigating the possibility of establishing a fund for educational support initiatives to Native students. The project would reflect steps taken earlier this year by the Ontario Government which provided a \$3 million fund to support post-secondary institutions working closely with Native communities.

A more thorough investigation of government funding sources would no doubt discover many programmes, such as those at Employment Canada, which could help support certain aspects of a Native Studies Programme or special educational initiatives with Native communities.

A number of private foundations interested in Native education have been identified with the assistance of the Concordia University Advancement Office. This list is included in Appendix N.

9.0 RECOMMENDATIONS

Research and consultation have indicated clearly that the educational priorities of Native communities are as follows:

1. Support to Native students to ensure successful completion of regular academic programmes.
2. Special educational programmes adapted to the needs of and delivered in Native communities.
- 3a. Adjustments to existing curricula to ensure that Native perspectives are included.
- 3b. The development of Native Studies Programmes.

The University must create a learning environment which fosters the holistic development of Native students, which enhances their satisfaction and achievement levels through, among other things, the provision of role models. Incorporating First Nations languages and culture into the curriculum is of major importance as is the implementation of teaching methods appropriate to the needs of Native students.

Research into Native educational needs indicates that the following recommendations be considered:

9.1.1 The University should continue the work initiated by the Native Research Project through the establishment by the Vice-Rector, Academic of an academic committee to pursue investigation into the delivery of appropriate programmes off-campus, and into the possibility of a Native Studies programme on-campus. Steps to be followed include: the identification of needs and of an appropriate structure; the establishment of curriculum; regulations; a critical path for implementation and the recruitment of Native instructors. Such a review must include recommendations regarding an "academic home" for such initiatives.

This committee should involve Native members of the University community as well as representatives of Native education organizations whenever possible. Some possible external participants in such a committee have already been identified through the consultations undertaken for this report.

9.1.2 Work in the area of student life support systems should be continued by the Advocacy and Support Services unit of Student Services mandated to ensure the successful educational experience of Native students. These efforts should be supported by the establishment of a committee of Native students and could be guided by members of Native organizations working in this area.

9.1.3 The University should increase communication with Native communities and organizations and act as co-advocates in the area of education.

STUDENTS:

9.2 RECRUITMENT

- 9.2.1 The University, through its Liaison activities should ensure that on-going special recruitment efforts are made to encourage and facilitate Native applications. Strategies should be developed with the advice of Native education counsellors in the communities and could include special recruitment brochures, the use of appropriately trained Native students as recruiters in CEGEP, secondary and primary schools on and off reserves, and special advertising.
- 9.2.2 All reserves in Québec and all Native education organizations should be provided with up-to-date information on the University and its programmes.
- 9.2.3 A special brochure advertising support systems and the Native students' association could be included with all liaison materials.

9.3 ACCESS AND SUPPORT PROGRAMMES

- 9.3.1 Access or bridging programmes should be provided to address writing, reading and literacy difficulties and provide a training ground for the diversity of linguistic demands which will follow. The need for upgrading of Math and computer skills should also be identified as well as study habits. Assistance in the areas of conflict resolution and critical thinking may be useful as well.
- 9.3.2 Special support programmes for Native students (such as tutoring) need to be investigated. On-going workshops could address study skills, writing term papers (structure of writing), budgeting and financial aid. The purpose would be to facilitate a process of learning which requires a fresh approach to acquiring appropriate and effective study habits. Methods must be investigated to ensure greater use by Native students of existing programmes.
- 9.3.3 A means should be found whereby certain life experiences can be evaluated for academic equivalents.

9.4 COUNSELLING/ADVISING:

- 9.4.1 It is particularly important that the appropriate academic advisors, preferably Native themselves, be found for Aboriginal students and communities alike. The presence of Elders on

campus is imperative to ensuring necessary spiritual and cultural guidance to Native students. A Native student could be hired to provide "peer" support and to act as a referral officer within the existing support services. With an increase in the number of Native students, the establishment of a full-time Native advisor would be recommended.

- 9.4.2 It would be advisable to have a clear outline of all courses in the University which address Native people and culture, etc., as a supplementary aid.
- 9.4.3 Academic and non-academic advisors and counsellors should be provided with training on Native culture, values and learning styles. To this end, some research would need to be done to develop appropriate resources. Members of the Native community should be invited to provide this training.
- 9.4.4 Programmes related to the special needs of Native students in the area of physical and learning disabilities need developing, particularly in the areas of assessment and the use of technology.
- 9.4.5 Programmes related to substance abuse, family relationships, and suicide exist within the Native community and deserve the support of the University. Such programmes could be brought on campus if required by the students.

9.5 FINANCIAL ASSISTANCE:

- 9.5.1 The University should seek funding for bursaries and scholarships solely for Native students and should encourage their access to existing financial aid programmes.
- 9.5.2 The offices responsible for financial aid should target information to Native students through their student association as well as through community education counsellors.
- 9.5.3 The University should look into the definition of what it means to be a "full-time" student in relation to funding opportunities available to Native students and to their need for access programmes.

ACADEMIC INITIATIVES

9.6 GENERAL:

- 9.6.1 Efforts must be made to ensure that the curricula in relevant courses are adapted to include a Native perspective.
- 9.6.2 In establishing new academic initiatives such as a law studies programme, the University should consider the possibility of a Native focus.
- 9.6.3 Training in the area of Native cultural learning styles should be made available to faculty members. Such efforts should be developed in concert with Native leaders and educators.

9.7 PROGRAMMES FOR NATIVE STUDENTS:

Academic programmes should be created as follows:

- 9.7.1 Some professional programmes already exist and need only to be tailored to the specific needs of Native communities.
- 9.7.2 Programmes related to the professional needs of communities could be developed and offered in communities, or during intensive summer sessions at the University, or even as certificate programmes during the regular school year.
- 9.7.3 It may prove useful to develop certain programmes which are certified by external Native-based bodies.

9.8 ACADEMIC PROGRAMMES OFF-CAMPUS:

- 9.8.1 Special efforts should be made or continued by identified academic disciplines (Education, Administration, Applied Social Science, Continuing Education, Distance Education, etc.) to develop, in Native communities, appropriate academic programmes responsive to the needs of those communities. Once students have participated in such educational initiatives at home, they may be better prepared and more willing to venture into urban centres to pursue their education on University campuses.

9.9 NATIVE STUDIES PROGRAMME:

- 9.9.1 Native and non-Native students and a broad cross-section of the general population should be surveyed to confirm the general impression that interest in Native Studies is not only on the rise but that such a programme would be viable and sustainable in the long term.
- 9.9.2 The development of an appropriate Native Studies programme should be pursued.

9.10 ORGANIZATIONAL STRUCTURE:

- 9.10.1 The University should study what might be an appropriate organizational unit to house Native academic programme activity, and perhaps all activities related to Native students themselves as well. The goal might well be the creation of a centre which would house diverse functions related to First Nations.

9.11 OTHER RELATED ISSUES:

- 9.11.1 The University should pursue as a priority, and in line with its Employment Equity Programme, the hiring of Native faculty and staff members.
- 9.11.2 Attention must be given to the special needs of Native students regarding space. The importance of **appropriate** meeting space has been underlined.
- 9.11.3 Annual lectures by prestigious Native speakers could be sponsored in order to draw attention to the distinguished intellectual and cultural heritage of the First Nations.
- 9.11.4 A programme of health care including traditional Native healing practices (healing circles) and the role of women in community health could be explored.
- 9.11.5 Assistance with child care is imperative in a community where there are a large number of single-parent families, most headed by women.

- 9.11.6 Efforts should be made to have Aboriginal people participate on University boards and committees.
- 9.11.7 Library resources on Native issues should be expanded and consolidated.
- 9.11.8 The University should welcome the presence on campus, of Native organizations and support their efforts to improve the status of Aboriginal people especially with regards to education.

10.0 CONCLUSION

In closing, we would like to allow Native voices to speak for themselves:

"In addition to all the chaos we have experienced, we have received an inferior formal education. This should have been a prosperous time of growth in our lives, but, instead, the schooling experience caused dissension, prolonged guilt, and accumulated anger. The government residential schools, western religion, and poverty have systematically robbed Indian people of our identity, self-esteem, and self-worth. The formal education offered could have completed the informal education of the child's culture; instead, it degraded the child's cultural life and prohibited the development of our own parallel formal education."

Vicki English-Currie, "The Need for Re-evaluation in Native Education" in Writing the Circle, Native Women of Western Canada

"Success for Canada depends on how they treat us now...If we can succeed in amending the constitution in a way that guarantees our rights as a distinct people, and eliminates the past of exclusion, then every University and school will have to teach a new political and legal reality. In that way, we will break down prejudice, and eliminate the racism that flows from ignorance."

Ovide Mercredi, "Ovide Mercredi Speaking Softly, Hitting Hard", in The Canadian Forum, October 1991

"The past is in our hearts. The future is in our minds."

Slogan of the American Indian College Fund.

APPENDICES

- A** Native Friendship Centre of Montréal
- B** Communities in Crisis: Healing Ourselves - Waseskun House
- C** Manitou College Calendar
- D** Concordia University Professors Identified As Having Interest in Native Issues
- E** 1990-92 Courses with Native Content
- F** Courses with Native Content Given in the Past
- G** Course Proposals
- H** Canadian Educational Institutions With Native Programmes
- I** Concordia University Native Student Needs Assessment
- J** Native Student Needs Assessment Survey
- K** Native Consultation Questionnaire
- L** List of Individuals Consulted
- M** Government of Canada Indian Studies Support Programme
- N** Potential Private Funders
- O** General Information on Native Communities in Québec
- P** Documents Consulted and Available for Review

APPENDIX A

**NATIVE FRIENDSHIP
CENTRE
OF MONTREAL**

Centre d'amitié autochtone de Montréal Native Friendship Centre of Montreal, Inc.



3730 Côte des Neiges,
Montréal, Québec H3H 1V6
Telephone: (514) 937-5338
FAX: (514) 937-4437

A BIG FAMILY

A Friendship Center is a non-political, non-sectarian, autonomous agency which provides social services to native people across Canada. Its functions are to implement and manage programs in order to meet the needs of the native population migrating to the urban centers.

The Native Friendship Center of Montreal is part of this national initiative that bridges the gap between two cultures.

The native population serviced includes members of the eleven nations of Quebec: Inuit, Cree, MicMac, Naskapi, Algonquin, Montagnais, Abenaki, Mohawk, Attikamek, Huron and Malecite; as well as natives from the Maritimes, Western Canada and the United States.

The number of native people in Montreal fluctuates. According to Statistics Canada in 1986 there were 12,000 native people in Montreal and its suburbs. People who are seeking employment, students who want to pursue their studies, patients who need treatment away from their communities, and adults who need further training come to the NFCM for help.

The NFCM is situated in the downtown area. Four Indian reserves: Kahnawake, Kahnesatake, Odanak and Akwesasne are nearby.

A brief history of the NFCM, 1974-1989

The NFCM started as a student drop-in-center on Bishop St., and was created in January 1974 with help from a Secretary of State grant. By the end of the year, the NFCM joined the National Association of Friendship Centers and the Center emerged as a fundamental

In July 1977, a house was purchased to accommodate the rapid expansion of services and since December of that year it has remained the center's present location. Throughout the 80's the NFCM has become a recognized information and referral center, as well as a reference point for many other native and non-native organizations. Programs and services expanded and new ones were initiated.



The Native Courtworker Program was initiated by the NFCM and became an autonomous body known as "Services parajudiciaires autochtones du Québec". A research study on "Women in conflict with the Law" established that the number of native women on the street was growing. A recommendation from the study advocated the opening of a native woman's shelter. This shelter is now a reality, and is independently incorporated as "The Native Women's Shelter".

Regular Services and Activities

Information/Referral/Counselling

- Provides referrals to proper social service agencies, and community services, counselling as well as other services such as a job bank and NFCM public relations.

Hospital Liaison worker

- Visits native patients providing social and recreational involvement and acts as a liaison between the center and hospitals; patients, patients' families and medical personnel.

Socio/Recreational Activities

- Sports, and cultural activities, including coffeehouses, suppers, movies, pool table, library, beadwork classes, dances, etc.

Annual Native Cultural Festival

- An opportunity for native people and the Montreal community to learn and get to know each other.

- A major showcase of Indian and Inuit culture through their traditional and contemporary music, dance, arts and crafts.

Food Depot and Daily meals

- Food collection, distribution of food baskets, preparation of meals.

Drug and alcohol Information

- Weekly meetings with guest speakers and films.
- An outreach worker from the Omen'io:kan Treatment center (Kahnawake) on the premises.

The Monthly Newsletter

- Published in English and French now reaches 600 members.



The Future

The Center's needs are increasing as the urban native population grows. To meet these, our next goal is a new building to better serve the native community. New programs such as a day-care center and the services of an education counsellor are future goals.

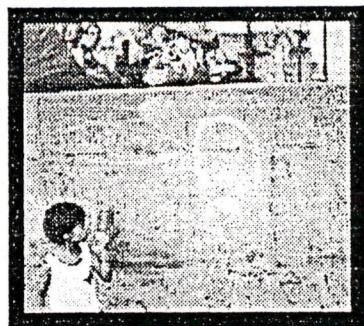
The growth of the center is inevitable. The source of this growth comes from staff, members and many, many, volunteers.

Thanks to all who have given of themselves and to those who have contributed to the success of the NFCM.

APPENDIX B

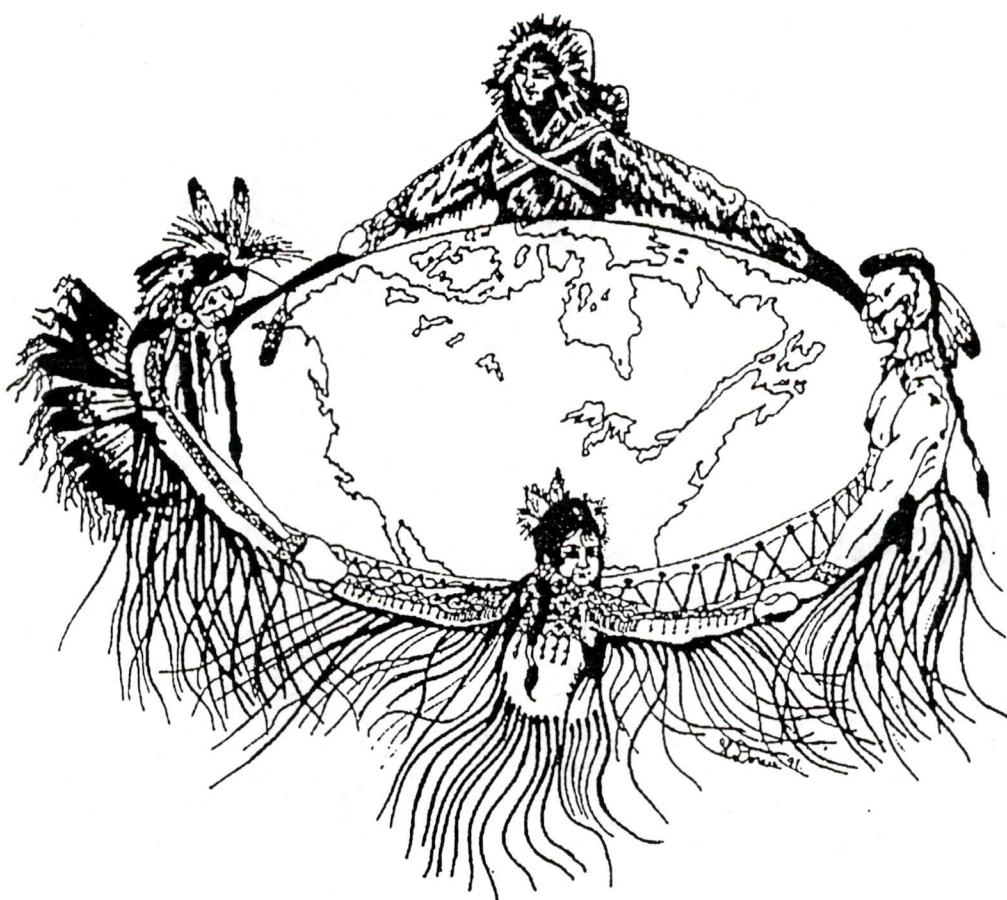
COMMUNITIES IN CRISIS: HEALING OURSELVES

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FAMILY VIOLENCE AND DRUG AND ALCOHOL ABUSE
IN NATIVE COMMUNITIES

COMMUNITIES IN CRISIS:
HEALING OURSELVES



REPORT OF A CONFERENCE ON
FAMILY VIOLENCE AND DRUG AND ALCOHOL ABUSE
IN NATIVE COMMUNITIES

June 6-8, 1991
Montreal Quebec

The Board of Directors of Waseskun House
gratefully acknowledges the assistance of:

The Secretary of State (Multiculturalism)
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Cree Telecommunications, Chisasibi
Concordia University
Air Canada

and many concerned individuals, especially
Dr. Patrick Kenniff, Rector; Concordia University
and his dedicated staff

Cover Photographs, clockwise from upper left;
- conference participants on Concordia University lawn
 - Art Solomon
 - walking in front;

Eleanor Paul, Louise Dessertine, Christine Metallic, Laverne Gervais
- Conference Chair: Charlie Hill
- young conference participant
 - Tom Claus Johnson

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George Oblin, Caroline Oblin, Laverne Gervais, Barbara Malloch,
Beth Morey, Deborah Cooper, and Stan Cudek -
Executive Director of Waseskun House

...and the Spirit Helpers

Montreal, October, 1991

W H A T I S W A S E S K U N H O U S E ?

Waseskun House, incorporated in July, 1988, is a non-profit, non-political organization run by Native people. Under the umbrella of St. Leonard's House, it operates the first community residential centre in Quebec for Native men who are either on conditional release from federal and provincial prisons, on conditional release from the courts while awaiting trial or sentencing, or serving probation orders or fines from the courts. This program-intensive centre is geared to helping ex-offenders in transition from prison back into society. It is involved in program areas such as on-the-job training, family and individual counselling, education, and violence prevention. In addition, it provides culturally relevant programs and services. Natives living together at Waseskun House find more than the usual structured environment. They also have the support of staff and volunteers who share their cultural background. Waseskun House reflects an appreciation of the crucial role of cultural and spiritual factors in providing aftercare services.

WHY A CONFERENCE NOW?

"There is a timing to everything, just like a giant wheel that is turning. Everything happens at its own appropriate time. That is the only time it happens. No matter how much we have tried in the past to bring things together, as little as we knew about them, they could not happen. Now this meeting can happen. We are doing what we are doing here because it is the time for it.

One of the things that we seem not to notice or take account of is that the spirit people are helping us. We still have to do the work, but they are helping us. They are facilitating these conferences. That is why this is happening now. It couldn't have happened two years ago. Not in the way that it is happening today"

Art Solomon

B

In the early summer of 1990, Native organizations in the Montreal area met to discuss holding a conference on drug and alcohol abuse and family violence in Native communities. An impassioned dialogue about whether the conference should explore 'Communities in Crisis' or 'Men in Crisis' ensued. While this dialogue was underway, deep rooted tensions between Native and non-Native communities came to a head in what history now calls the 'Oka Crisis'. As Native groups across Canada joined together to respond to the events which unfolded in

Kahnawake and Kanesatake, plans for the conference were modified and a smaller workshop was held at Waseskun House in the late winter of 1990.

This family violence workshop focused on men who batter their children and spouses. In response to a desire to explore these issues in greater depth with a broader audience, planning for this summer's larger scale conference got underway. In the summer of 1991 Native community workers from across North America with expertise in healing individuals, families, communities, and nations came together for the conference

"Communities in Crisis: Healing Ourselves."

Invitations for the conference were sent to Native people across Canada and the United States. Regrettably, few speakers and participants from Northern communities were able to attend. There may be other communities that were not fully represented. Despite this reduced representation, readers from diverse communities may find that there is material in the report that speaks to their own experience.

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P R E F A C E

There was this wolf who was walking through the bush. When he was walking through the bush, he came to this rabbit. This rabbit was singing a song. When the rabbit was singing this song, his eyes miraculously came out of his head and they danced and they swirled with the music. He stopped singing his song and his eyes popped back into his head. The wolf said, Oh, Mr. Rabbit, is that ever a beautiful gift. Would you teach me your gift. The rabbit said, OK, no problem. But you have to act responsibly. So the wolf gave the rabbit some tobacco, and the rabbit started to teach the wolf his gift of singing the song and how to help his eyes pop out of his head and have his eyes dance and swirl to this music. So after the rabbit taught the wolf how to sing the song and how to perform this beautiful gift, the rabbit said, there's just one thing Mr. Wolf, you can only do this gift three times. Mr. Wolf said, No problem, no problem. So the wolf left the rabbit and he was walking through the bush and feeling pretty proud of himself and he did his song once, he did his gift once, he did his song twice, he did his gift twice. He did this the third time, and he was really feeling good about himself.

Then the wolf comes into Montreal, and he's really feeling good about himself, and he thinks, What a good audience we have here. Who'll know if I do this gift one more time. So he comes up front and he sings his song for the people. And his eyes pop out of his head and they start dancing. He finishes his song, and his eyes don't pop back into his head. He says, Oh, I know I made a promise and I didn't keep the promise. I haven't been responsible.

Mr. Wolf wanders around. He comes to a mouse and he says, Mr. Mouse, you know, I was given this gift and I made a promise and I didn't keep my promise. Would you please give me your eyes? The mouse says, I may be small, but I'm not stupid. So he says, Well, I'll rephrase that. Would

you give me one of your eyes? Because I really need to be able to see to eat. So the mouse says, OK brother wolf. I'll give you one of my eyes. So the wolf puts the mouse eye in and the eye rolls around the bottom of his lid and as it rolls around the inside of his lid, the only thing he can see is this woman standing up. Or he could see that lady over there, but he could only see one person at a time. But that's all that he needed to see to be able to eat. He gave the mouse some tobacco and he said, Thank you very much Mr. Mouse for giving me the gift of sight.

Mr. Wolf goes into the bush and he comes to Mr. Buffalo. He says, Mr. Buffalo, I was given this gift and I didn't respect the gift so I lost my eye sight. Mr. Wolf asks Mr. Buffalo for one of his eyes. Mr. Buffalo says certainly. So Mr. Wolf puts in the buffalo eye and it fills half of his face. And the wolf could see: the lady, everybody in the area, he could see everybody in Quebec, he could see all of Canada, and he could use his buffalo eye for vision to be able to see the world.

When we work in the Indian community, in alcoholism, in family violence, in justice...it is so easy, so very easy, to only see that person in front of us and to forget that person's family, that person's community, the whole province, and Canada, and what impact I or you have on that total picture. Or, if we're Indian politicians or Indian national organizers, it is so easy to use our buffalo eyes and forget to use that mouse eye. Because ultimately, any policies that we set or that the government sets affects that one individual person, like the lady. To be able to do both is very, very difficult.

Maggie Hodgeson

EXECUTIVE SUMMARY

The Native community workers who participated in the conference shared a great deal of wisdom with the many people who attended. They helped identify some of the social problems that Native peoples are experiencing. They helped identify the causes of these problems. They helped identify solutions.

Many of the participants at the conference described a sense of rootlessness or loss of identity as a source of great anguish for Native people. They attributed this sense of loss to the impact of centuries of interaction with a colonizing society which uprooted people from their culture, from their attachment to the land, from their families, and from their spirituality.

In the historical context of a persistent attempt at cultural, spiritual, and in some instances literal genocide, Native people have struggled to survive. This struggle has not transpired without a great deal of pain and loss. Many participants related accounts of the hurt they have experienced first hand.

The damage sustained is felt by individuals, by families, by communities, by nations. When nations are living with trauma, communities in that nation are in strife. With communities in strife, families in the community are living in a troubled state. When families are troubled, individuals in the family live in distress. When individuals are distressed, they are at odds with their families, their communities, their nations, their spirituality.

In cases of abuse, Native communities share with non-Native communities the defenses of secrecy and denial of the damage that is going on. The process of denial is powerful and insidious. Overcoming denial requires enormous courage of the individual, the family, the community, and the elders. Until strong people find the courage to say *Enough is enough!* the reverberations from the individual to the family to the community to the nation and back to the individual continue.

How do communities intervene to stop the reverberations of violence? Justice systems provide one path of intervention. For Native people, there is not just one justice system. There is the non-Native justice system embodied in Canadian, provincial, and municipal laws. There are also traditional justice systems unique to different nations and different communities. As well, there are justice systems which incorporate both traditional values and non-Native values. One group of participants drew a picture of what a mixed justice system can look like. The Native justice system has a number of unique attributes. Knowing the parties to a crime personally, as whole human beings with histories in the community, is one feature that distinguishes workers within Native justice systems from those in non-Native systems. Native justice systems are also exploring forms of intervention aimed at healing and integration rather than isolation, rupture and punishment. However, the non-Native justice system continues to be used.

Some of the participants spoke about their experiences in prison, either as inmates or as witnesses. Does the non-Native justice system heal the damage that has gone on

and is going on? Many of the accounts from people who have been in prison and from witnesses to what happens in prisons indicate that this system is not helping to change the situation in Native communities. It is not helping Native communities to move out of what some elders have called the 'midnight of our people'. The question about whether non-Native justice systems have any place at all in the process of moving out of 'midnight' remained a very difficult question to resolve. Does health come out of justice, or does justice come out of health?

For individuals, for families, for communities, for nations, if the process of healing is not begun the damage will continue to manifest itself in the many faces of violence, either directed inwards or directed outwards, in retaliation for violence endured.

Of the many gifts that Native peoples have received, speakers identified the gift of tears as a powerful medicine in the healing process. The healing circle was also identified as powerful medicine. By coming together to heal, the isolation and anguish are eased. Animators of the healing circles indicated that the work of the healing circle can take a long time. It can be a very painful process. Because the work can be painful, a degree of trust must be shared within the group to allow people to have their healing come back to them. In order for trust to develop, the healing circle must be a safe place. The animators described some of the very simple things that can be done to create safety. It is the nature of healing circles that through this process of trust and sharing, feelings of isolation and chaos are dissipated. Once the

process of healing has begun, a clearing is made for an understanding of events in the past and the emotions generated by those events.

In the same way that feelings of isolation and chaos are dissipated by the trust and sharing of the healing circle, feelings of rootlessness or anomie are dissipated by reintroducing traditional ceremonies and traditional culture as part of the healing process. Speakers found that they emerged from the process of reclaiming traditional culture and ceremonies with a sense of hope and celebration. Native people may be moving out of the 'midnight of our people.'

The assumption of responsibility is an important step in the movement out of 'midnight'. This sense of responsibility is very familiar to Native people and is part of their heritage. Responsibility takes many forms, including responsibility to ancestors, to the next generation, to Native history, to Native culture and to Native languages.

Native people also have a responsibility to heal themselves. Responsibility for healing also takes many forms. This includes the responsibility to care for oneself, particularly if one is working as a caregiver in the community. If workers are not attentive to their own needs, their energy to heal becomes depleted. Responsibility for healing also means accepting responsibility for ourselves and our actions. The community also has a responsibility to heal itself. This process of community healing may look different for different communities. Pushing the community to heal itself may take a lot of courage. The community

also has a responsibility to help its individual members go through a process of healing. Some of the speakers described what this commitment to the individual might look like.

Just as Native traditions have survived and are a source of great strength for Native people in the healing process, there are cultural strengths that Native people can use to become stronger. These cultural strengths include political organization, attachment to the land, close-knit communities, extended families, the involvement of elders, and the role of women in Native cultures.

Spirituality is found to be a potent medicine in the healing process. One aspect of Native spirituality is the sweat lodge ceremony. While it is not universal to all Native cultures, it is common to many. It is one of a number of spiritual practices. There is strong indication that the sweat lodge ceremony, as well as other spiritual practices, cannot be passively absorbed by reading a text. Native spirituality is not something that should be trifled with. It should be approached with a great deal of respect. With this proviso, some of the speakers shared pieces of information about the sweat lodge ceremony.

Spirituality is a medicine that is particularly powerful for people who are in prison. Native offenders require the healing process provided by spiritual leaders to keep them in touch with their Native roots. Spirituality is something which has traditionally governed a Native person's life. Offenders need healing rather than punishment. The struggle to bring Native spirituality into the prisons, however, has been neither easy nor fully realized.

Education plays a critical role in the movement of communities towards healing themselves and their constituent members. There is, however, a paucity of Native content in post-secondary training courses in social work, education, and law. Native perspectives include the medicine wheel as a healing tool for assessing and ameliorating social problems, the incorporation of traditional teachings and ceremonies into healing, the use of Native cultural strengths, and spirituality as a healing medicine. These approaches to healing tend to be forgotten or discounted in the curricula of professional schools. Consequently, community workers, both Native and non-Native, have to learn of these fundamental components 'on the job' under stressful conditions. Incorporating a Native perspective on healing in education and training programs will take place only after extensive consultation at the grass-roots level with the communities themselves.

For Native people to persist with the work that they are engaged in, they will need to work together. Solidarity between Native people is sometimes at its strongest in periods of great duress. However, these periods of duress may only serve to remind them, in their common struggle to thrive, that there are more things that unite than divide Native people. In order to maintain strong bonds between nations, it may be worth reflecting on some of the factors that keep nations apart.

There is also a need for Native and non-Native people to join together. For this to happen non-Native people will need to be willing to walk with Native people on the path that they are following. This must be a mutual venture. Part of the task that

non-Natives have in walking with Native people is listening to them when they say they are in pain. This may not always be a comfortable process. However, non-Native people may have a lot to gain from the journey. The task also involves listening for the strengths and values that Native people have to offer and listening to what they have to say about moving forward out of 'midnight'. Both Native and non-Native people can learn from each other by sharing the approaches to healing that they have received. In the process of sharing healing, a lot of good will between nations will continue to be discovered.

If non-Native and Native people are not able to walk together, the reverberations of violence may continue; however, it is wiser to look for strengths that Native and non-Native people share in common and to work together. All nations will need to call on their inner resources to heal the wounds that have been inflicted over time.

In order to proceed with the process of healing, we will need both courage and humour to get on with the work that needs to be done.

The conference took place in June over a three day period. It was comprised of a series of ten workshops and two plenaries. The workshops were conducted in a panel format with an invitation to the audience to enter into a dialogue. An average of thirty people attended each workshop. The plenaries at the beginning and ending of the conference brought all the participants together in one large room. Feedback and dialogue were solicited in the plenaries as well. The conference followed a format which led the participants from an understanding of

communities in crisis through a process of healing. To facilitate this process, separate mens' and womens' healing circles were held on the first night of the conference and a combined group was held on the second evening. Following this evening healing circle a Native theatre troupe staged a play based on the Mohawk legend of the Hermit Thrush. The conference culminated with a traditional feast on the last afternoon.

An attempt has been made in the report to follow the healing process of the conference as it moved over time. Many stories were shared at the conference. Some of them were uplifting and hopeful. Some of them were filled with anger and pain. Often many voices would tell a similar tale or talk about a familiar experience that is shared by many Native peoples. Some of the stories are about very personal experiences that have had a profound impact on the storyteller. If we listen to the storyteller's own words, we may be able to hear their voices.

C O M M U N I T I E S I N C R I S I S

1. NATIVE IDENTITY AND THE PROBLEM OF ANOMIE

Anomie: lack of purpose, identity, or ethical values in a person or in a society; disorganization, rootlessness...

"I am going to tell a story about a dream I had one night when I prayed before I went to sleep. The night before I went to sleep I prayed because I was really worried, when I took over the directorship of the Nechi Institute on Drug and Alcohol Education how, I would be able to do what needed to be done, who it needed to be done with, and in partnership with whom. I felt inadequate. I felt scared. I wanted to do a good job. I had already been in the field for about twelve or thirteen years and I knew how difficult it was to be a leader.

In my dream, I dreamed that this great big tidal wave was coming. It was about twenty feet high and it splashed down about twenty feet from me. And the water rose and it rose, and as it rose, it was going up to my ankles and my knees and I thought, 'My god, I can't swim.' I said, 'I am going to drown.' So I jumped onto a spruce tree and when I held onto the spruce tree, the water rose, and my tree grew, the water rose and my tree grew, the water rose and my tree grew.

In my area of Northern British Columbia, we have a medicine mountain called Red Rock. We used to crawl up that mountain every spring. It has a beautiful red tip to it. As my tree got as high as that red rock, I said to myself in my dream, 'If that tree gets higher than that

rock, I am going to drown.' Just then, the water started to recede. The water lowered and my tree shrunk down as the water receded. Pretty soon the water washed back and my tree was its normal size and I jumped off my tree. There was silt all over the ground.

Under that tree was a sweat lodge and it was all covered with mud. I said, 'You know, if we are going to make it, we must clean off that sweat lodge.'

When I look at the symbolism of that dream and when I look at what is happening and what has happened and what continues to happen and the movement in our community of the last nine years, I see that dream unfolding:

In order to work in the area of alcoholism, it is imperative that we have principles. And that tree talked about principles and honesty. And just when we don't think as service givers that we can take one more pressure or one more relative that is a perpetrator and we have to have them charged or supported or whatever, just when we don't think we can see one more child that has been abused, or one more woman that we love get beaten up, just then, we get another case.

We talk about our principles and our beliefs in the Indian community all the time...it is difficult. With all the principles in the world, and all the beliefs in the world, I personally believe that it is impossible to do that job unless we have the faith of that rock and the patience that that rock symbolizes. We expect the justice system to change, we expect our communities to change, we expect our organizations to change, we expect our political structure to change immediately. It takes time. And it has taken time.

When I look at the water, you know the water has great potential. The water cleanses our eyes with our tears so that we might see. If we did not have water in our eyes, we could not see, we could not have the vision that is necessary. If we did not have our tears, we could not cleanse ourselves. Our old people say rain cleanses the earth and tears cleanse our soul. As a care giver, as a mom, as a grandmother, and as a great grandmother, my tears are

my own gift to my own healing.

The last part of that dream had to do with spirituality, with ritual, with ceremony. In the 1800's when they passed a law that said that our people could no longer practice our ceremonies, our people could no longer practice our rituals, our people could no longer be parented by their parents, what they did is they reached inside our culture and they pulled out the substance that made the values of our culture and they tried to put something back, something different. There was a French sociologist by the name of Emile Durkheim in the 1850's who said that when you reach into a culture and pull out its values and try to put in new values, if you are unsuccessful, the state of anomie or the state of hopelessness sets in, which creates suicide.

It is interesting that in my dream the symbolism said, 'If our people are going to make it, we must clean off that sweat lodge.' It is only a symbol. I happen to practice the sweat lodge way. However, different people in different parts of Canada have their own ceremony and their own ritual.

They have done research with alcoholic families who had no rituals and were not together. The children from those families often became alcoholic too. They found other families who had rituals in place. When they had a form of ritual in place, often those kids did not become alcoholic. When I talk about ritual, I am not only talking about ceremony. In my home, when I am not on the road, my husband, children and myself have supper everyday together. This is a ritual. That is our commitment. That helps to set up some level of reliability in our relationship and a place that we can connect. We need to look at what kinds of rituals and what kinds of ceremonies we have in place which can set out a framework of reliability in our children's lives and in our lives."

Maggie Hodgeson
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2. ROOTLESSNESS AND COLONIZATION

Many of the participants at the conference described a sense of rootlessness or loss of identity as a source of great anguish for Native people. They attributed this sense of loss to the impact of centuries of interaction with a colonizing society which uprooted people from their culture, from their attachment to the land, from their families, and from their spirituality...

"The People who came to this land were lost when they first came. And they are still lost. They came in violence and they have done violence all the way through against the people and against the earth that we live on. They came with an unbelievable arrogance and a greed that is unsurpassed anywhere"

Art Solomon
B

"The elders talked about our people being in our midnight. The midnight was the treaties, the midnight was the residential schools, the midnight was taking away our ceremonies, the midnight was taking away our languages, the midnight was alcoholism, the midnight was violence."

Maggie Hodgeson
B

"I want to talk about a ceremony that was put away, and the reason it was put away was that, see, we could have our potlatch ceremony but this particular ceremony had been cut because it was illegal and it was public and the police

could watch that ceremony happening. It had to be done outside. The other ceremonies we could do inside and so we could do them in hiding."

Maggie Hodgeson

§

"Our problems are major because in some instances we are the originators of our own problems and in other instances there are influences or powers that are beyond our control. I would like to use my community as an example. I believe we can take some of the things that have happened there. I would say our major problem with alcohol started about twenty years ago. It was around then that we started observing a lot of abuse. I would say that about 75% of the community was not happy about what was going on but chose not to address it. At the same time, we had been through a very, very enormous loss. The St. Lawrence Seaway came through our community. The river was how our community came to be and how it came to be named Kahnawake, which means 'By the Rapids'. We were taken away from that river. The canal was put next to lands that were expropriated. I remember that both of my grandparents' land had been expropriated and my parents' land. My grandfather would not get out of his house so they had to move his house with him in it. They went to the middle of town with him in his house in his rocking chair, waving to everybody.

My community was not allowed to grieve. What my community was told at this time was, 'You got a lot of money. You got all the support you want. Don't be crybabies.'

What actually happened in the community is that people accepted the situation unwillingly. There was some protest...minor. We went on with our business, never having been allowed to really experience that loss or pain.

To this day, some people visit the river and cry. "

Rheena Diabo

§

"There is an awareness amongst us, as First Nations of this country, that there has been a deliberate attempt to destroy our culture. The impact of that is for us to think that the traditional forms of healing are no longer valid. We have been told that our ways of living are no good, our languages are no good, are medicines are no good, our treatment, the holistic approach that we use, is not suitable."

Charlie Hill
B

"One of the things I would like to say is that glue sniffing is like drinking. There are many reasons for it. But glue sniffing is an effect. We have to look at the cause of the effect if we are going to cure it. And there are many causes. For instance, the governments of Canada and Canadian society have determined that we should be exterminated by genocide. That has an effect on our people. It has brought on a lot of suicides. So we have to look at the cause of the effect in order to cure the effect."

Art Solomon
B

"We have been taught not to look authority in the eye. So when a Native goes in front of the court, we keep our eyes down. Right away they say, 'Aha! Another guilty Indian.'

I think that comes from the residential school syndrome. Our parents, our grandparents, were taken there. Their traditions were ripped away. Language was ripped away. Motherhood was ripped away. Fatherhood was ripped away. There were no role models for our grandmothers, our grandfathers, or our fathers and mothers.

My parents were in residential schools. They came out of there not knowing anything about being a parent, not knowing how to show affection, not knowing what a grandmother's hug was like...and they passed that on to their children and to me."

Bill Elm

3. SECRECY AND DAMAGE

In the historical context of a persistent attempt at cultural, spiritual, and in some instances literal genocide, Native people have struggled to survive. This struggle has not transpired without a great deal of pain and loss. Many people had accounts of the hurt that they have experienced firsthand...

"My first experience on the job with family violence was as a drug and alcohol worker. I got a call from the police at four o'clock in the morning to intervene in a family violence dispute. I had not been prepared for this experience because, growing up in my family - not that there had not been abuse, but it was relegated to verbal abuse - I had never witnessed physical abuse firsthand.

What I was pulled into was a four month pregnant woman who been battered with a spud wrench. It was February and she had been locked out of her house by her husband with her two children, three and two years old, in below zero weather.

I think it would have been appalling for anybody to be pulled into a situation like that. But when it is your own people, when it is someone you know, it is much more profound and much more devastating, because what happens in these instances is the violence is not only inflicted on the individual who is experiencing the abuse, but also other people who have to do the intervention. As a worker you are violated because you observe the violation of your people firsthand."

Rheena Diaho
ß

"When people experience an activity and have to numb themselves to that activity in their life, often they do not understand the impact of that incident. For example, when I

was eight years old, I had a brother who was a severe alcoholic. He used to twist my arm until it would pop so I now have no mobility in my arm. He would take out a knife or a gun. Most of the time I knew I was safe. I also knew when it passed over the line and was not safe.

On the night in question, he had choked a cat till its tongue was hanging out. He turned to his baby and said, 'Who should I kill? The cat or your mommy?' The baby said, 'My mommy', meaning 'Stop killing my cat.' So pulling my sister-in-law's hair and pointing the gun at her, he said that by the time he counted to ten, she was going to be dead.

By the time he counted to ten, I started to get dressed. He said, 'Where are you going?' I said, 'I'm going to get some help.' He turned the gun on me and said, 'By the time I count to ten, *you're* going to be dead.' I continued to get my clothes on and went out.

I did not remember the total terror of that incident.

That happened on a weekly basis.

When I worked on post traumatic shock for myself, I was given a chance to work on the total terror of that violence. I almost became catatonic. If I had been given the chance to do that at the time, that is what my little body would have done"

Maggie Hodgeson
B

"I saw my mother and my father in drunken states. I saw my mother get beaten half to death. I was picked up with an ice tong through my body. I would show you the scars but they are not nice to see. I grew up thinking that this is how family life should be. For twelve years, that is all I saw."

Bill Elm
B

The damage sustained is felt by individuals, by families, by communities, by nations. When nations are living with trauma, communities in that nation are in strife. With communities in strife, families in the community are living in a troubled state. When families are troubled, individuals in the family live in distress. When individuals are distressed, they are at odds with their families, their communities, their nations, their spirituality...

"There was a time when I disclosed the abuse, and then after that I did not want to deal with it. I said to myself, 'Well I've talked about the abuse. I don't have to deal with it any more. Whatever I have to do, I've dealt with it.'

So I moved to Montreal and I got into many relationships that were not good for me. I had very low self-esteem. The first year I came to Montreal I got kicked out of school because I wore jeans and went home a lot. I thought, 'This is great. I can go home now. I don't have to live in Montreal anymore.'

My mom said, 'No. You're going to stay in Montreal and you're going to learn to live on your own.' My whole abandonment issue came up again. I thought: 'My mother's abandoning me. She doesn't want me at home.' It also came up when I was young and was being abused. Where were my parents then? The whole abandonment issue started there.

When I finally realized that I could live here on my own, I said, 'Well I'm going to cut my family off. I'm going to cut my community off.' I was very angry at my community because there is this myth in Native communities that if you have a child, you can let your child run around the community and other family members and the community will make sure that nothing happens to your child. Well I was very angry, because if that was the case, then why did the community allow the abuse to continue? Why wasn't the community saying anything about the abuse? I got very angry at the community. I speak my language, but for the longest time I wanted to

deny that I had my language. I wanted to deny who I was and where I come from. I wanted to just totally wipe that out. "

Christine Metallie
8

In cases of abuse, Native communities share with non-Native communities the defenses of secrecy and denial of the damage that is going on...

"In Prescott, a small eastern Ontario town devastated by an unprecedented number of child sexual abuse cases, evidence has begun to surface which suggests that many people in the town knew that children were being sexually abused. Parents responded by keeping their own children away from children from families where sexual abuse was suspected. An us/them mentality prevailed. Moreover, when it was discovered that most of the abused children lived in one small area, the town breathed a collective sigh of relief. The people of Prescott seemed to have a great need to distance themselves from child sexual abuse, to assure the world that it is not their problem. This is not an unusual response, particularly if the victims and perpetrators can be easily identified as being part of a distinct racial or cultural group. Police, lawyers, social workers, and judges may actually begin to believe that a particular group of people actually condone the sexual abuse of children or that the impact of the abuse is not as serious among certain groups.

In reality, however, we know that child sexual abuse is a problem common to all cultures, all societies, and among people of all income and educational levels. Our research gave us no reason to believe that the extent of child sexual abuse is greater among Inuit than among the Canadian population in general. However, the repercussions may be more direct and more obvious in a small northern community, where everyone knows one

another and many people are related. Moreover, there are no treatment facilities in the north, no therapy available to help victims overcome the trauma of their abuse, or to assist perpetrators who wish to end their abusive behavior."

Rosemarie Kuptana
B

The process of denial is powerful and insidious...

"Ten years ago we had a tremendous number of social problems in our communities. Nobody recognized it. Nobody dealt with it. They ignored it and denied it. They said, 'It does not happen in our communities'.

In working with an agency that deals with family violence, one thing I found out was that everybody in the community knew who the perpetrators were and they knew who the victims were. Everybody knew who had a drinking problem, who was battering, and who was being battered. The same phenomenon existed for child sexual abuse. The community knew about it. Extended families knew about it. What really frightened me is they did not do anything about it.

The sad thing now is that this is still going on today."

Andy Stevens
B

Overcoming denial requires enormous courage of the individual, the family, the community, and the elders...

"*Question* What happened to the person who abused you?

Answer: He lives in the city. I don't live in fear that he is going to kill me any more. I have overcome that. I used to think that this man was so big, and he was so violent and he was going to hurt me. When I look at him now, he is such a small man, and he has no way of hurting me at all. I put so many safety nets around me that this man cannot come near me any more.

Question Has he gone for any treatment himself?

Answer No. No. None at all.

Question Do you know if he is still acting like this?

Answer He is! He is still abusing. That is the other thing that I have got to work towards: trying to put a stop to him abusing.

Question Have you reported him to the RCMP?

Answer No. It is very difficult because he is my family. And the person just got out of jail for another crime. What I have to think about is: What will I accomplish if he gets sent back to jail? There will not be much accomplished if he goes back to jail.

Question But you feel that he is still abusing...

Answer I suspect that he is still abusing, but I am not sure.

Question If he gets sent back to jail, would that not stop?

Answer Yes.

Question ...Or if he got treatment?

Answer...It is very difficult. I am not saying that it is not possible, but it is very difficult for this man because he is still very much...I am not sure if I want to prosecute, even

though there was one time where my aunt came to visit me in the city and I suspected that he was abusing his daughter. My aunt and I took some socks...this is going to sound silly...but we put some socks on and we wrote five anonymous letters to his girlfriend stating that he was abusing his daughter. We were going to send five letters one after the other, one every week. I thought about it for two weeks. She was going to go to the next community and send it from there so he could not check the post mark and I was going to send one to the police. Then I said, 'No, maybe I'm wrong. Maybe he is not abusing his daughter. Maybe the woman will not be able to handle it if I write to her and tell her that her daughter is being abused by him.' I did not think she was mentally able or mentally strong enough to handle the abuse. So I said nothing. I decided not to send those letters.

I did not find out until later, until about four years later, that he was indeed abusing his daughter at that time and that the whole family knew about it and they did not do anything. And they still know that he is abusing one of his daughters and they are not doing anything. It is a whole family of abusers as well as abused.

Question What do you think is going to happen?

Answer: One of the things that has to happen is that the women have to get strong in the community. The band council and chief have to work on possible strategies for what is going to happen in the community to an abuser or somebody who has been a victim. The courts will have to be aware of what is going to happen. I have seen too often cases where a child has said they have been abused and nothing has happened. The child discloses and nobody does anything and the child goes back and they continue living in a destructive pattern and nobody does anything. But the child trusted somebody and nobody reacted or did anything on it. So they are not going to disclose again for a long time.

Question That is the same in my community. There are lots of disclosures, but there is no procedure to deal with it nor any follow up.

Answer Yes. And what is going to have to happen is the family is going to have to get strong because if you take a child out of that family, then they feel they have caused the break up in the family. They end up taking on more responsibility for the problem. What needs to be happening is that the abuser needs to be taken out of that environment and not the victim. A safety net for children needs to be set up. Policies and procedures need to be set up. The police play an important part in intervention. How are the community police going to handle this situation?

There is a high, high, high percentage of abuse in Native communities. There are a lot of things that are going to have to take place before we start dealing with this. It is going to take an awful lot of strong people to say, '*Enough is enough!!* And they are going to take a lot of abuse from the community themselves. They are going to be told to keep their mouths shut. Children may be the ones that are going to start demanding services and are going to start demanding that things change in the community. But someone has to start listening to these kids.

One thing that might be a possible strategy is if you get the elders into counselling and give them support. Once you get the elders into counselling and get their support, then there is no stopping you, because no matter which way you turn, either with the law or the community or the band council or women's groups or political groups, if the elders are strong, there is nothing stopping you from changing. But it is also giving that power back to the elders. There are a lot of elders who are not taking the role that they should be in the communities and taking that responsibility."

*dialogue between a survivor of
abuse and conference participants*

8

4. REVERBERATIONS OF VIOLENCE

Until strong people find the courage to say *Enough is enough!* the reverberations from the individual to the family to the community to the nation and back to the individual continue...

"I was a violent person. Probably I should have been in jail a couple of times but was 'lucky' and got away with it. I can empathize with the victim role of the men who are abusing. But once they cross the line and become a perpetrator, they can no longer play the victim role because they are passing on violence. The man who batters is angry at himself, angry at whatever is inside that has not been healed, and he takes it out on the closest one to him: his wife, his partner. He passes the violence on not only to the wives, taking away their self-esteem which has already been ripped to shreds. Knowingly or unknowingly, his children see this role model of violence between the parents, the constant back and forth of manipulation, domination, subjugation..."

Bill Elm
§

"There have been different studies done of women in treatment where 65% of them have been abused. Other studies say 100%. There was just a study done in a men's treatment centre in Alberta, and 45% of them had been sexually abused."

Maggie Hodgeson
§

"Men are constantly living with violence. Violence is done against them in many ways. Then they project this on their families because there is a psychological reality that if you are hurting, if somebody hits you, you hit them back. That is a psychological kind of thing, because presumably if you share your pain with somebody else, your own pain is lessened. It is not lessened! It is just one negative added onto another."

Art Solomon

8

5. JUSTICE SYSTEMS: NON-NATIVE, NATIVE AND TRADITIONAL

How do communities intervene to stop the reverberations of violence? Justice systems provide one path of intervention. For Native people, there is not just one justice system. There is the non-Native justice system embodied in Canadian, provincial, and municipal laws. There are also traditional justice systems unique to different nations and different communities. As well, there are justice systems which incorporate both traditional values and non-Native values. One group of participants drew a picture of what a mixed justice system could look like...

"You have communities where not everyone is traditional, so you have to meet each other. If you are going to establish a traditional system and throw our system out tomorrow, it is not going to work. If everyone agrees that we need a new system that is completely different from what we have, I do not mind. I do not mind being out of a job if it is replaced by a better one. At the same time, this new system that comes in, it has to satisfy me, it has to satisfy the traditional person, it has to satisfy the non-traditional person, because we are still part of the same community and we still have the same imperfections. The same complaints will come up from the community."

Mike Diaboo
8

"Part of the perception is that we have been given the authority to do this. And this is true. My appointment comes from the Privy Council of Canada. Although they gave me the authority, my perception is that they gave me the authority to get community support."

Mike Diabo
8

The Native justice system has a number of unique attributes. Knowing the parties to a crime personally, as whole human beings with histories in the community, is one feature that distinguishes workers within Native justice systems from those in non-Native systems...

"I think the good thing about a lay judge is that, since we do not operate with a jury, it is truly one of your peers that is there. I think the judge has to remember that, that he is a peer of the person in front of him. That is the only way the system is going to work. The accused is not a piece of scum that is up in front of you. He is your neighbour and he did something that you probably got away with and he did not."

Mike Diabo
8

"A lot of people call my house at night. I live in the community, so people know where I am. I am not going to let someone in my house at night, particularly if they are drunk, so I tell them to go home and sleep it off, and basically that is how we handle it. Usually once the person cools off, they realize the peacekeepers were right and they accept it."

Peggy Mayo
8

"We are all Native people within our own community, and if you go and arrest somebody, it may be your next door neighbor. Being a Peacekeeper has its rewards, and it has its downsides; the rewards are that you are able to help people within your community. People who come to you will think you are more open than a Peacekeeper who is not Native. You can talk to individuals and deal with them on a more personal basis, and part of the reason why is that you may know them as individuals."

Warren White

8

Native justice systems are also exploring forms of intervention aimed at healing and integration rather than isolation, rupture and punishment...

"What we are trying to do is to get away from the punitive end of it. We will aim for compensation and reconciliation. The accused has to be satisfied that he has owned up to what he has done. He has to be satisfied that he has compensated the victim. The victim, on the other hand, has to feel satisfied. There is nothing worse than being a victim and hearing that you have no input. This is the personal part. If all the parties are there, it can be very personal."

Mike Diaboo

However, the non-Native justice system continues to be used...

"Question Has your court ever sentenced anyone to a prison term. How does that work out?

Mike Yes, we have sentenced people to prison. Often you cannot work things out. Normally most of our clientelle are not hardened criminals; they are people who have made a mistake, so they have the opportunity to fix it. I think the main focus is not to punish a person by sending them to prison, because there is something wrong with going to prison. It is to try and get to the other aspect of reconciliation and compensation first. However, as in any society, we see people who are more habitual. In some of these cases efforts to bring about reconciliation fail, and prison is sometimes needed. "

*dialogue between conference
participant and Mike Diabo*
8

Some of the participants spoke about their experiences in prison, either as inmates or as witnesses...

"There was a woman just last week that was transferred to Kingston. She is from out west and she will have to stay in Kingston until whenever they decide to send her back. These women experience a uniqueness that is different from what men experience. Lots of them are removed from their children. If the judge sentences you to prison and you must go to another province, the judge does not even comprehend that you have children and that they will most likely be under care of that province's Children's Aid. They do not send the children on with you. So whatever your sentence is, if you have got years, you are years away from your children. For women, that is an increased hardship."

Laurel Claus Johnson
8

"There is a type of communication that Native women have a problem with based on their quietness, or based on the fact that they most likely have been abused and have already been silenced. That is why in that particular prison (in Kingston) there are so many women hurting themselves. That is their yelling. They do not speak with their mouth: 'Leave me alone! I have had enough!', they speak in other ways by hurting themselves. That is the horrible part to see."

Laurel Claus Johnson
B

"Small portions of communities are trying to be strong. We have people who are trying to walk good paths, drug-free, alcohol-free, spiritually based, but they are small and it is hard to get the community strong enough and spiritually grounded enough to receive somebody who comes out of prison and is experiencing such a hard time with all of the crap that is attached to them. I mean, can you imagine living in that environment for years. When you come out, you have got things stuck on you. There is a negativity in prison and when you come out, you are *alive* with it."

Laurel Claus Johnson
B

"I listened to a psychologist who was part of a team that was hired by the prison system to look into why so many Native women had committed suicide. He could not understand why Native women were destroying themselves. It had become a terrible crisis within the prison.

I said, 'In part it is happening because these women have been abused. It is an inherent memory of the hundreds of years of abuse that have been done to us. They have lived with the hopelessness that so many of our people have lived with. They have given up. The only way that those women see out is to die.'"

Art Solomon
B

"While inside the prison, for the first five years, I just went haywire, rising up and smashing up. The outside world is like a fantasy place, it is not real: it is there, but it is not there. The only thing that really exists is your little world that you are living in. You have your little store. You have your booze. You have your drugs...but while in there, I witnessed a lot of people dying, killing and hanging, swallowing forks, swallowing razor blades, slashing..."

Tom Claus Johnson
8

Does the non-Native justice system heal the damage that has gone on and that is going on?...

"You know, I cannot believe that God intended any of Her children, His children, to be locked up in iron cages behind stone walls. That does not solve the problem. Two wrongs do not make a right. It never has and it never will. And that system can only do one wrong in place of another wrong."

Art Solomon
8

Many of the accounts from people who have been in prison and from witnesses to what happens in prisons indicate that this system is not helping to change the situation in Native communities. It is not helping Native communities to move out of what some elders have called the 'midnight of our people'...

"In our ways, we had no prisons before Christopher Columbus landed here because we did not need them. We did not need them then and we do not need them now. One of the things that I am concerned about is abolishing

prisons. They are a crime. The crime *is* the prison. They are an abomination in the face of god. They are *sacrilegious*"

Art Solomon
B

The question about whether non-Native justice systems have any place at all in the process of moving out of 'midnight' remained a very difficult question to resolve...

"*Question* I would like to ask Maggie Hodgeson a question. You said that when there was a problem with members of the community, you still went to the R.C.M.P. and you went through the process in the white system. Why was it necessary to involve police from the outside? Couldn't this healing process have taken place in the community?

Maggie There were children involved!

And there is a requirement to report. And that is the law. As long as we live in Canada, we are subject to that law.

Now if we only do something because we are subject to it, I would really question the wisdom of doing it. However, this particular person was a teacher who had perpetrated in a number of other communities as well; communities who chose to ignore it.

When a perpetrator first goes into treatment, sometimes they go there willingly because they are really afraid of consequences: the justice system's consequences. They do not say, "Boy do I ever want treatment for sexually abusing kids." They have a lot of shame. They have a lot of pain, but they also have a form of dysfunction which is...which places a lot of kids at risk.

When a perpetrator gets into treatment, at that initial phase, there is a willingness to work at healing because there is some kind of other pressure. Then they move into admitting and accepting that they are a perpetrator and actually want to do something specific at a

deeper level. Then, at another stage in treatment, they really start looking good and sounding good. If you have someone who is untrained dealing with that perpetrator, that untrained person is going to get fooled. Even white psychologists can get fooled at that level, because the client is looking good, they are sounding good, they are saying the right things and they are motivated. That period is usually 10-12 months into treatment. If you only run a program which says that that person can attend if they want or not attend, then you may lose them because that is what that kind of program means. As an Indian community, we like to think that we have control over perpetrators. But if there is not a court order that orders them to go for treatment, you may lose them before the really important work has begun. That perpetrator who is being treated does not only get treated for sexually abusing that child. That is the easy part of his treatment. The hard part for him is getting treated for his own victimization, for his own pain, for his own rage, for his own anger.

Now, if you just take it out of the perpetrator's realm and look at it in my case, when I was in therapy, at the deepest and most difficult part of my therapy, I used to force myself to go to my therapist's office. I would say to myself, 'Only a crazy person would go in there to feel this amount of pain and to release this amount of pain,' because every muscle, every part of my body hurt. My heart hurt, my spirit hurt. That is a difficult, difficult process.

I would really like to see a Native justice system. Soon! But do you know what? Our women in our community have to get healthier. There are men in our community that have to get healthier. Our teachers in our community have to get healthier. Our leaders have to get healthier.

I'll give you an example of where they used a traditional process when the community was not yet healthy. I wanted to cry when I heard about it. A woman had disclosed to the people in her community that an elder had abused her. They had their elders meet with this elder who had sexually abused children. This woman trusted

that this traditional process was going to help. The elders confronted the perpetrator about the abuse. They told him, 'You have to get help.' It stopped there! Nothing was done!

That woman was violated twice: she was violated the first time when she was abused, the second violation occurred when she reported it and nothing was done about it.

In one particular community, the recourse that they chose when a perpetrator did not follow through was to banish him. You know what he did? He moved to another community, an Indian community. In his particular community he had abused 200 kids. And then he moved to another community and abused kids there.

Now I know of one community which said, 'You are not only answerable to the justice system, you are answerable to us.' How is it they can say that? Because they are healthy enough. They have people in treatment. They have people who have been sober fifteen, seventeen years.

And they know that they will never ever abandon that perpetrator!

When that particular man that re-offended, when he came back to the community, they welcomed him back, got him into a treatment program and he is still in treatment.

The traditional process can work, it can potentially work. But in order for it to work, people better be willing to have their principles high enough and their faith high enough to sustain themselves through that traditional process. I am not saying that that cannot happen and that there are not communities in Canada that are healthy enough. I am saying that there are very few. I hope the system you talk about happens. But it will not happen unless these people here all really work at getting healthy, spiritually and emotionally because most of us have been victimized in life. Very few of us are free of having been victimized by some one some place. That is all.

Charlie I think what Maggie was touching on is the point that much has been lost in terms of the traditional forms of social control. Because we are in the process of regaining what has been lost, I think we have to use the (non-Native) structures to a greater or lesser degree as tools to help us join the process of recovery.

We have to use outside mechanisms as opposed to strictly internal mechanisms right now because there has been so much damage done to the culture over the years. We have to be realistic in our approach because there has been much lost on this long road to recovery, both for the community and for the individual.

Question I disagree that we have to go to the outside. The White government has destroyed our communities. Prior to the coming of Europeans, our societies were very well established. Not only did we know how to take care of problems as they occurred, there were very few problems to begin with. In the days before the Europeans came, the Crees, for instance, or the Ojibway, did not go to the Mohawk to solve their problems. They solved it internally.

I think a lot of Native people, particularly younger Native people, would disagree that we absolutely must abide by the laws of Canada since we had sovereignty for thousands and thousands of years before the Europeans came. We have all of these problems in our community because Canada has forced its laws down our throats, including alcoholism, including family abuse, sexual abuse...Those things did not exist or occur in any existing society prior to the coming of the Europeans.

Maggie I would never advocate following the law if I, as a person living and working in our community, was not willing to accept the responsibility of creating community healing.

You know they say you need the wisdom of Job to deal with this. I think only Job would have the answer. I know that in the case of X (a perpetrator), he lived in an urban area. What kind of traditional justice system could I have subjected him to, to ensure that he

would sustain treatment when he has been a perpetrator for thirty-eight years? Could I take a chance that he would abuse another 300 kids?

I did not want X punished. I told the court, 'My purpose in being here is not to punish him. My purpose in being here is to ensure that he is sustained through that treatment process, during that difficult therapeutic process.' I did not want him to go to jail.

What would you do if your daughter was abused and you went through the traditional process in your community, and because people in the community were not healthy enough, because the perpetrator did not follow through and because there was no recourse, nothing happened. What would you do if a perpetrator re-offended against your daughter because your community could not and did not have the help necessary to be able to ensure that support and sustain that perpetrator through treatment? I think that is the ultimate question. Whether people follow the judicial process or not, that is a small question for me. The big question is what kind of responsibility am I, are you, are any of our families willing to follow in terms of getting help for the whole family. That is the question."

*dialogue between conference
participant and Maggie Hodgeson*
8

Does health come out of justice, or does justice come out of health?...

H E A L I N G O U R S E L V E S

6. GRIEF, ANGER, RAGE, AND THE GIFT OF TEARS

For individuals, for families, for communities, for nations, if the process of healing is not begun the damage will continue to manifest itself in the many faces of violence, either directed inwards or directed outwards, in retaliation for violence endured...

"My belief is, Indian people need to grieve. We have encountered major losses in our lifetime, in our grandparents' lifetime, our parents' lifetime. If you do not deal with pain and loss, it turns into anger. If anger is left long enough, it turns into rage. If rage is left long enough, it turns into last summer."

Rheena Diabo
8

Of the many gifts that Native peoples have received, speakers identified the gift of tears as a powerful medicine in the healing process...

"I hope I do not make people uncomfortable with my tears, but they are a natural process for me of grieving. My grandfather, he was a planter, he always told me that your tears are like rain. When they come, they cleanse you.

I am here to talk about communities today, and Kahnawake is in a healing process. Last summer we lost our innocence. We are trying to heal ourselves. And in the course of my helping today, if the tears come, just bear with me."

Rheenna Diaho

8

7. HEALING CIRCLES

The healing circle was also identified as powerful medicine. By coming together to heal, the isolation and anguish are eased...

"Why don't we, when we cry, when it is healthy, go to another person and cry with them? Instead we have been taught to cry alone, as we learned in residential school. This is really a lonely process. We need to learn how to publicly grieve."

Maggie Hodgeson
8

"One of the things about healing is that as you help others to heal themselves, your own healing comes back to you. That is the only way that it works. Your own healing comes back to you. Even if you are just sitting listening to a woman and listening to her express her pain and anguish, it means that she has shared and you are carrying part of that load. It is the same thing if you listen to a man...and rarely do men ask to come and share their anger and their pain and their confusion, but they are coming more and more all the time."

Art Solomon
8

Animators of the healing circles indicated that the work of the healing circle can take a long time. It can be a very painful process...

"What I have seen happen is that when people start to come to the healing circle, the emotions are too great and the pain is unbearable. It takes a lot of courage to come to a healing circle. The pain has to be bad to decide to get the courage and to decide, 'This is it! I cannot handle it anymore!'

When the emotions start to come, you do not understand them. They are raw! They just come and come and come. And there are so many and they have been down in there for so long. Many survivors have said, 'I have felt numb for ten years, then I started drinking and that took me another ten years and then I started taking drugs and that took me another ten years.' Either they just numbed everything out or they created a lifestyle that would numb everything out, a chaotic lifestyle where you do not have time to feel, you are just reacting all the time. When the emotions start to come back, they will come back with a vengeance: pow, pow, pow, pow: depression, anger, sadness, rage, they come against you, depression, anger, self-loathing, rage, you want to kill. You want to kill yourself, and round and round and round."

Louise Dessertine
8

Because the work can be painful, a degree of trust must be shared within the group to allow people to have their healing come back to them...

"If you have been abused as a child or an adolescent, your sense of boundaries is impaired. People who have been abused sometimes want to say, 'Right now I'm going through a hard time. Don't anyone come close to me.'

Everyone has a right to that. There are no rules like Everyone Talks. You talk when you are ready to talk. If you are not ready to talk, you listen. The idea is that, as long as a woman comes in good faith and trusting, you do not need to talk.

Trust and self-trust are very important things. They are things that you are developing all the time. The minute you decide to go to the group, you are making the decision to trust. I know a woman who did not say a thing for three months, she said, 'I am going to listen!' You have to trust. If you make that step to come into a circle, you are making that step to trust. When you can trust someone else, then that is how it starts to work. Because if I can trust someone else, then I can start to trust myself. It would be nice if we could trust ourselves first, but it does not usually happen that way."

Louise Dessertine
8

"It is very easy to say in words that all the medicine we need is love, but it is hard to begin learning that. If you are thrown in the water and you have never swum before, you are going to be in a panic. But you will gradually learn how to swim. You become good swimmers. We have to go through the same process again to heal. And healing is painful. We know by experience that healing is painful. But we have to go through that pain to heal."

Art Solomon
8

In order for trust to develop, the healing circle must be a safe place. The animators described some of the very simple things that can be done to create safety...

"What I discovered already existed in the group is that there were basic ground rules in the group, ground rules that are essential for any circle. And we did not create these rules. The women created them over time.

The first rule, and this is essential, is confidentiality. When you have people meeting to talk about themselves and their feelings, for them to get to the point where they can trust each other, you have to have constant confidentiality. And confidentiality has to be re-stated every time. You have to make a commitment. Confidentiality means that the participants are not going to talk about what is said in the group; otherwise you are going to have a problem, because the participants need to trust. Mistrust goes rampant. For us, confidentiality was really our first rule.

We also had to find a safe place. We were holding it in a place that was relatively safe, but there were a lot of people in the building that some of the participants knew. They would be seen going upstairs, or downstairs. It just did not feel safe. So we went to a basement of a church where the doors are closed. It is very secure. People cannot come and walk into the group."

Louise Dessertine
8

"We had to develop trust over several months. Because we are all from a small community and know one another, everyone was afraid to come out and speak in fear that somebody in the group would talk about what had gone on to somebody outside of the group and they might know the person. We were quite fearful. So we drew up our own rules. The most important one was confidentiality. We put that as a number one rule: Confidentiality would be strictly maintained. Anything that was said in the group would remain in the group."

Eleanor Paul
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It is the nature of healing circles that through this process of trust and sharing, feelings of isolation and chaos are dissipated...

"The purpose of the group was to support one another and to come to the understanding that we are not alone. Even though it is a community where just about everybody knows one another, your best friend might not know exactly what is bothering you. By being in a support group, you have people that understand what you are going through. Some of them have gone through the same things that you have, but you would not notice that until you are in the group and realize that there are other people who feel the same as you. Before you were thinking that you were the only person going through pain and wondering what other people were thinking about you. When other people in the group hear someone is having difficulty, they can relate to the problem that you are going through and they in turn will open up and begin to trust the group."

Eleanor Paul
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"One of the things that we talk about in the healing circle is that each person is responsible for another and you are not just a person standing alone."

Christine Metallic
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Once the process of healing has begun, a clearing is made for an understanding of events in the past and the emotions generated by those events...

"After that period where the emotions are so volatile, a level of just plain acceptance of whatever emotions are coming out is achieved. Once we achieve a level of acceptance and let things flow out, then we understand them. We cannot understand feelings we have not felt. We might like to. I think that is the illusion of modern psychology. You are supposed to understand what is happening the minute it happens to you. The women in the group taught me that that would be nice, but it is not really the case. You understand *after*, when you are able to say, 'OK,' after the event and step aside and say, 'That is what I was going through. Then you start to understand.'"

Louise Dessertine
8

the spirit world, so what the hell are we doing."

Art Solomon
§

"One of the things about going into prisons is that you have to present yourself as a human being. It doesn't matter what your denomination is or what your faith tradition is. You have to present yourself as a human being. People will accept you as a human being.

I once knew a White woman who had volunteered to work in Africa. She asked me, 'How will I do that work? I don't know anything about those Black people over there.' I said, 'The first thing that you have to do is you have to present yourself as a human being, no conditions whatsoever.'

She was a teacher. She eventually went and helped the people. She succeeded very well. The important thing was that she presented herself as a human being without conditions. That is what we have to do.'

Art Solomon
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17. THE PEACEMAKER

All nations will need to call on their inner resources to heal the wounds that have been inflicted over time....

"After discovering that our kids wanted to kill the blues as a solution to the play, our staff went 'Ugh!' But those kids were being honest about how they felt.

So we all went back to school and did a good lesson on what it means to be a Peacemaker. 'Do you really want to kill all those people?' we asked. It took a whole week, but all the kids turned around their decision. One boy created a nice story out of the lesson called *The Peacemaker*. At the end of his story it says: 'If anyone calls my name, I will appear and bring peace in the world once again. And then the Peacemaker said goodbye and disappeared.' That is the story of the *Peacemaker*."

Kakaisonstha Brisebois
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18. COURAGE AND HUMOUR

In order to proceed with the process of healing, we will need both courage...

“When I look at some of the people that I have talked about, what those people have is courage. All that courage is, is fear with prayer.”

Maggie Hodgeson
§

...and humour...

“When we get up in the morning we should laugh like hell. That is one of the things about this meeting, that it was all done informally, so that we could laugh, we could joke once in a while. We need that. That is our salvation as a Native people. No matter how hard it has been over 500 hundred years, we still know how to laugh and we insist on laughing, no matter how serious the work is that we have to do.”

Art Solomon
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R E C O M M E N D A T I O N S

1. *Support of Prisoners:*

Native offenders are very often abandoned by their own communities as well as by mainstream society. This sense of alienation enhances an institutional mentality. To rectify the sense of alienation from culture and community that inmates experience,

i) Communities need to stop abandoning people from their community that are in prison. They need to accept more responsibility for prisoners. This may mean bringing spirituality into the prisons. It may be as simple as maintaining contact with the prisoner through letters, phone calls, etc.

Native spirituality and culture are critical components of the healing process for Native offenders.

ii) Native people on the outside should persist in bringing Native spirituality, Native culture and Native languages into the prisons.

iii) Administrative resistance to this important aspect of rehabilitation needs to be broken down through dialogue and instructional workshops. Cultural traditions such as

tobacco and sweetgrass ceremonies and the establishment of sweat lodges for cleansing and renewal must be considered as a valid part of the recovery process.

iv) Native Brotherhoods, which serve to foster Native identity and pride, need to be encouraged to thrive within the prison system.

v) Healing centres, such as Native half-way houses, need to be developed with more focus on Native culture and spirituality. They need more community level support and participation. They need to be seen more as a transitional phase back to the community and operate with the support of both the families and the communities.

2. Community Leadership:

While the prison system has a responsibility to heal rather than punish offenders, the community also has a responsibility to continue this process by facilitating the offender's re-entry into the community. This process begins by ensuring that the leadership of the community is committed to their own health as well to the well-being of the constituent members of the community.

i) Elders need to be encouraged to take a more active role as advisors in the community; the wisdom of the elders needs to be tapped.

ii) The leaders of the community need to be attentive to the impact of alcoholism, family violence and sexual abuse on the community as a whole and need to take measures to eradicate these problems in their own families first and in their communities second.

3. Worker Wellness:

Native social workers cannot bear the load of community healing on their own.

i) Community healers need to attend to their own physical, mental, emotional, and spiritual well-being.

ii) Community leaders need to support and encourage worker wellness.

iii) Band Council needs to support the efforts of social service agencies and workers which are attempting to bring health to the community.

4. Networking:

National and Provincial Native organizations have an important role to play and must give leadership to their people. This can be done in a number of ways.

- i) Small communities are in need of help and direction. Native organizations need to sponsor awareness campaigns and conferences. They also need to explore new methods of networking so that agencies are not working in isolation.
- ii) Health care must be given greater importance. Health care includes emotional, physical, mental and spiritual health. The bridge between the social work system and the legal system needs to be gapped by recollecting that justice comes out of health, not health out of justice. Agencies with inter-connecting areas of concern can be made more effective under a single umbrella of services. These agencies include social services, the school system, the legal system, child welfare, and clinical social work agencies.

The various levels of government have a role to play in facilitating networking.

- iii) Additional funding for establishing networking systems is required. Networking can include communications systems such as broadcasting, newsletters, and telecommunications.
- iv) In order to encourage involvement and contributions from Northern communities, funding will be needed to enable Northern communities to host conferences and to invite speakers and healers to work with them. Funding will also be required to enable people from the North to attend conferences in different parts of the country.

5. Child Sexual Abuse:

To begin addressing the problem of child sexual abuse, the process of denial needs to be overcome. Keeping children safe needs to be a priority. In overcoming denial and maintaining safety for vulnerable children, a number of steps need to be taken.

- i) Community leaders need to develop policies that incorporate justice systems, social service agencies, police, hospitals and schools to ensure the safety of children.
- ii) Interventions which allow the child to remain in the home are necessary.

Considering the cycle of violence and the great likelihood that the perpetrator is also a victim of abuse, it is imperative that perpetrators not be abandoned in the process of keeping children safe. To this end,

- iii) Communities need to make a commitment to healing perpetrators as well as victims. Every effort must be made to encourage perpetrators to take responsibility for their behavior. This dual process can happen by setting up healing centres in the community or setting them up outside the community.
- iv) Healing circles for adult survivors of sexual abuse and family violence are needed along with more trained leaders to conduct them.

6. Family Violence:

Victims of family violence are too often the ones that are removed from the home or from the community.

i) Communities need to set up procedures with police and social service agencies to remove the batterers from the home so the victims are not further victimized in keeping them safe.

It is important to recollect the high probability that batterers grew up with violence and are also in need of healing. The importance of treating the batterer is critical when the likelihood of reconciliation is considered. To treat batterers while keeping the victims safe,

ii) healing centres which shelter the batterer need to be set up. These shelters are ideally located within the community so the community as a whole participates in and supports the healing of the batterer; however, the safety of the victim of violence is critical. In this light healing centres may need to be set up outside of the community.

iii) Justice systems, traditional or non-traditional, need to be harnessed to assist violent people to go through the healing process. Workers in the justice system need to be trained about the healing process so that they are not merely intervening to punish. They need to be trained to use the justice system as a therapeutic intervention.

7. Alcoholism and Drug Abuse:

Alcoholism and drug abuse impacts on nations, communities, families, and individuals. In order to address the issue,

i) one by one, individuals need to make a commitment to deal with substance abuse. This involves looking honestly at the role that drugs and alcohol play in one's life. This also involves looking honestly at the underlying historical causes of substance abuse, whether the history of despair is that of Native peoples, the community, the family, or the individual.

Once community leaders have begun healing themselves as individuals, they need to make a commitment to assist the community through the healing process. This process has a number of steps.

ii) Community leaders need to educate themselves about the issues involved in substance abuse and about the types of intervention which their community workers are using. Community leaders need to endorse and support the efforts of social service agencies and workers that are already involved in addressing the problems of substance abuse.

8. Native perspective on healing:

There are uniquely Native approaches of assessing and understanding social problems. There are also uniquely Native approaches to healing. A number of things need to be done to ensure that Native approaches are incorporated into interventions.

i) Workers, healers, and community leaders need to be encouraged to incorporate the holistic approach to healing in dealing with family violence and drug and alcohol abuse. This means focusing on the four spokes of the medicine wheel: physical, mental, emotional and spiritual health.

The Native approach to healing tends to be less individualistic than the non-Native approach.

ii) Native workers need to be encouraged to work on healing the expanding circles of the individual, the family, the community and the nation, instead of focusing only on the individual. The larger systems that the individual lives in must be used to understand who the individual is. As well, when trying to promote social change, the needs of individual members of the community must be taken into account.

Native approaches to healing are also distinguished by their reliance on tradition.

- iii) Traditional culture, ritual, ceremony, language and spirituality need to be revived and reintroduced as an integral aspect of healing.
- iv) Traditional ways of looking at the family, the roles of family members, the honouring of women and their sacred trust of caring for future generations all need to be re-examined.

Native approaches to healing also take into account the unique history of Native people in this land. Hence,

- v) the underlying causes of drug and alcohol abuse, sexual abuse, and family violence need to be identified and brought out into the open. The legacy of oppressive institutions in the lives of Native people such as the churches, residential schools, and the past delivery of services to Natives must be examined. Opportunities for the expression of anger, grief, and reconciliation need to be created.

9. Education and Training:

Education plays a critical role in facilitating social change and growth. This resource can be tapped in a number of ways.

- i) Native children should learn in school of their true worth. This can only be achieved by the inclusion in

primary and secondary education of the unique history of Native people and of the great value of their cultural strengths.

ii) Native children should be given every opportunity to learn the language of their nation through the school system.

iii) Post-secondary education and professional schools must incorporate into their curriculum a sensitivity to Native orientations to healing and to analyzing social problems. Professional training needs to incorporate the holistic approach to healing as well as the critical role of ceremony and spirituality in the lives of Native people. Professional schools include doctors, lawyers, social workers, nurses, police, and educators.

10. *Programs for Youth*

Native youth are the next generation's leaders. Special emphasis on programs for youth are needed. The programs include

i) counselling programs on the prevention of substance abuse and suicide.

ii) programs which encourage more interaction between youth and elders.

iii) programs in sports, the arts, and all aspects of Native heritage.

The tremendous vitality and impatience of youth must be tapped.

11. *Government Responsibilities:*

The various levels of government, from Band Council to the Canadian government, have a responsibility to encourage and promote community healing. In order to facilitate this process, governments and government agencies offering health services or training need to:

- i) do everything possible to empower Native people to design and develop programs which they consider suitable to their own communities and to respect the ability of Native communities to work with their own people in their own ways;**
- ii) provide the funding necessary for networking between communities;**
- iii) fund programs which are designed to heal communities in crisis. This includes programs for prisoners, training and education programs, healing and treatment centres and community interventions in family violence and drug abuse;**

iv) support and facilitate the process of community healing by creating a climate of trust in which more open and frank discussions can take place at all levels, from the victim to the perpetrator to the social agency to the respective levels of government.

A F T E R W O R D

Waseskun House is presently involved in negotiations to acquire a camp in a rural area north of Montreal to be developed into a Native Healing Centre. A central focus of this centre will be healing Native men who perpetuate the cycle of violence in Native communities. It will work with families and communities to facilitate their return to their communities.

The camp, surrounded by peaceful and natural surroundings bordering a fresh water lake, will serve as a wilderness centre which will offer six weeks of intensive therapy to the perpetrator as well as an additional intensive three weeks of work with the family unit. An integral part of the intervention will be the holistic approach to healing as well as the use of Native ceremony and spirituality. Follow-up with respective community social services will maintain the level of stability and well-being that the camp has achieved.

Responding to concerns voiced by numerous community workers, the camp will also serve as a healing centre for workers and other professionals. Professional training programs at the camp will promote a Native perspective on healing the cycle of violence.

As this wilderness centre closely coincides with the concerns and recommendations voiced at the conference, it should be promoted and supported vigorously by both government bodies and Native organizations. By working together to support this important initiative, we can hope to respond to Native communities in crisis.

MANAGEMENT BY OBJECTIVES AND MANAGEMENT BY VALUE RELATIONSHIPS

"They came to us and they said, 'My grandchildren are sniffing glue. Can you help them?' We did not have any adolescent treatment centres at the time so how could we help kids that are sniffing? We got together to look at what was happening.

I had talked the community into having a member of the government attend the meeting. I said 'You are going to need money for some of the things we are going to be doing. In order for them to give you money, they have to understand what you are trying to do.'

When the government representative attended, he said 'What we have to do is we have to set an objective to deal with this inhalent abuse.' We didn't understand that he was coming from a Management by Objectives model of social change where you set an objective and your objective is a guide for your policies and procedures and what you are going to do, and your objective is a guide for what you are doing daily and your objective is a measure for your accountability. He needed something that was measureable to be involved so they could grant us the money.

Now we had done research on models of aftercare. What we found is that when we manage our communities and when we run programs, we do not call it Management by Objectives, we call it a Management by Value Relationships. You still get the same objective, but the process is different. The starting place is different and the priorities are different. Programs under the corporate model are based on Management by Objectives. Instead of a passage, you have to have productivity.

When we did the research we went to this old man and he said values are a pattern of energy. All that management is, is a pattern of energy. What you value as you manage your time is a patterning of energy. Using what he said, we started asking patterns of energy questions.

We found that our people manage by value relationships. I explained this to the government representative. The relationship becomes a driver for the objective. When people get involved in substance abuse programs in many of our communities, it is because we do not want our people to die. When we get involved in aftercare programs, it is because we do not want our people to die. When we get involved in accountability, it is because we do not want our people to die. When we get involved in daily operations, it is because we do not want our people to die. This is the motivator. This is the catalyst."

Maggie Hodgeson
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MANAGEMENT BY OBJECTIVES

In the original planning and proposal for the conference, five objectives were identified.

1. RECOGNIZING AND ACKNOWLEDGING THE SOCIAL PROBLEMS

Please see pages 10 - 41

2. IDENTIFYING COMMUNITY OPTIONS

Please see pages 42 - 102

3. STRATEGIES OF INTERVENTION

Please see pages 44 - 91

4. ACHIEVING NETWORKING BETWEEN COMMUNITY AND EXTERNAL RESOURCES

Please see pages 92 - 102

5. BRIDGING THE CULTURAL GAP

Please see pages 94 - 102

MANAGEMENT BY VALUE RELATIONSHIPS

"So we have had a conference. I said it would be a 100% success because we will not let it be any other way. One of the realities that I have seen happening stronger and stronger all the time is that the spirit people are helping us. I have been aware of that for a long time. I have spoken about it for a long time. I have seen it in a spectacular kind of way since last fall when we had a drum fest in Toronto. It was obvious that we were getting help. At the elder's conference in Trent, it was obvious as well, and at the last elder's conference in March it was plainly visible. It was getting stronger there. We were no longer complaining about the problems that we had. We were denouncing, and announcing at the same time. That is an imperative: that we denounce. Then we announce. Then we go beyond. It is even more visible to me here. We are not working alone.

I hope that you are empowered. I am certain that you are empowered because of the happy looks on your faces that I have seen in the last three days. When I look at the response of people, the smiles on their faces, they are feeling good. So I say that the conference was 100% success.

And this is not the end of a conference; this is the beginning of a whole work. I ask you to not just walk away from here, but to fly from here to wherever you live. Go back and do, each one of you, your own work in your own way, because you are helping with the Creator's work, no question about it."

Art Solomon
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BIOGRAPHIES OF CONFERENCE PRESENTERS

Ernie Benedict is an Akwasane Mohawk Elder. He has worked for a number of years with the Native friendship Centre in Montréal. He has been a teacher and is knowledgeable about Native contributions to health and medicine and comparative approaches to questions about justice.

Kakai onstha Brisebois has been the principal of Kateri School in Kahnawake for the last two years. Prior to that she was a nursery school teacher. She initiated the Mohawk Immersion classes at Kahnawake. She has been a member of the board of the Cultural Centre for eight years. She follows the philosophy of Kaienerekó:wa, 'Living in Peace and Harmony'.

Laurel Claus Johnson is a Mohawk woman from the Six Nations Reserve. She is a mother of five children. She describes herself as a traditional Native. Laurel has just completed her second year in law at Queen's University. She has a background in sociology and Native Studies holding a BA from Trent University. She has been involved with prisoners for a number of years providing both marriage and personal counselling. She has been a member of the Elders and Traditional People's Council to monitor and facilitate Native spirituality in the prisons for a three year period.

Tom Claus Johnson is a Tuchone Native from the Yukon. He grew up in an alcoholic environment and learned how to be a survivor in residential schools and foster homes. He has come to terms with the destructive force of substance abuse in his background and his personal life. In gathering strength today he relies on guidance from traditional elders and teachers who assist him in re-establishing his relationship with the environment. He is a parolee from Kingston Penitentiary. While federally

incarcerated, Tom came to terms with the effects of varying degrees of violence in his life. He will speak of his prison experience and will be addressing the needs of native prisoners and the uniqueness of being a Native person in prison.

John Currotte describes himself succinctly as a Mohawk Elder from the Kahnawake Longhouse.

Louise Dessertine is a clinical psychologist who has been working with the Kahnawake and Kanasatake communities since 1982. She obtained her BA from Concordia University then obtained her MA in psychology from the University of Geneva. For the last two years she has been working in Kanasatake with children and adolescents and their families in the school system. She currently works for Kanasatake Social Services as a community intervenor. She also runs weekly groups on abuse issues in conjunction with the Native Friendship Centre in Montréal.

Mike Diabo is a member of the Kahnawake community. He has worked for seven years as a Justice of the Peace. He is the Director of Education of Kahnawake. He graduated from Concordia University in Commerce. He worked in private industry for twenty years before returning to his community. He is a past member of the Combined School Committee for Kahnawake and is a past Chair of the Kateri Memorial Hospital.

Rheena Diabo describes herself as a wife, and mother of three boys. She has been the interim Executive Director of Shakotiiatakehnhas Community Services in Kahnawake since December, 1990. The latter is a resource centre and umbrella organization for social services, an alcohol and drug abuse prevention program, and the Community Health Representative program. Rheena worked for five years as the co-ordinator of the alcohol and drug

abuse program and for five years as a community health representative. She has worked with 'dysfunctional families' and has intervened in family violence situations where she has dealt with suicide prevention and drug and alcohol abuse. She has been involved in outreach work designed to help the healing process after last summer's crisis and is committed to healing her people.

Gilles Dorais is the son of a Metis Native. He has worked for seventeen years as a scenic artist with CBC television. He is an sculptor and painter. He currently sits on the board of Waseskun House and will be initiating a fitness and arts program at the house.

Flint Eagle is a Mohawk Indian from Kahnawake. He attended college at St. Pete Junior College and Brevard College in Florida studying sports medicine, nutrition, and massage therapy. He is a Native fashion designer who designed the line of clothing called 'Onake Wear'. He is in the process of opening his own restaurant and affiliated Native art gallery in Kahnawake called Black Waters Café.

William Elm is an Oneida Elder from the Oneida settlement. He is a recent graduate of Fanshawe College in Social Services and has also attended University of Western Ontario. He has counselled men who batter in both groups and on an individual basis. He is a consultant with Crossroads Consultants and Associates where he does group counselling on life skills and on the history of Native social issues. He has a holistic approach to healing in the work that he does with Native people and employs this approach in the work he is currently doing with men who batter. Bill works as the counsellor/co-ordinator at Atenlos Native Family Violence Services in London, Ontario.

Laverne Gervais is an Ojibway woman from Winnipeg. She is a wife of twenty-two years and a mother of two. She grew up in an alcoholic home and is a recovering survivor of incest. She founded a self-help group to serve the West Island of Montréal in 1989 and started a men's group for incest survivors in Downtown Montréal in 1990. Laverne works as an addiction outreach counsellor at the Onen'to:kon (Under the Pines) Treatment Centre in Kanesatake. She administers to clients in prisons and hospitals. She has been the President of the Native Friendship Centre since October of 1990.

Charlie Hill comes from the Six Nations reserve in Ohsweken, Ontario. He has travelled in all the territories and provinces and has been involved with criminal justice activities for a number of years. He is an active participant of the Native Brotherhoods. He was the director of the Native courtworker program in Ontario operated by the Ontario Federation of Indian Friendship Centres. He has done research on differences in sentencing Natives and non-Natives in Ontario courts with the Ontario Native Council on Justice. He has also worked with the Federal Solicitor General and has worked as a policy development officer with Native consultation groups.

Maggie Hodgesson has been the Executive Director of Nechi Institute on Alcohol and Drug Education for the past eight years. She also worked as an educator/trainer with the same organization. Nechi is a Native Adult Addiction Counsellor training and Research Centre. She has twenty years of experience in the addiction field and has also worked in the justice system. She sits on many boards and committees including for the Governments of Canada and Alberta. She has presented international conferences on topics relating to the addictions field and is chair of the Special Section on Indigenous peoples for the International Council on Alcohol and Drug Abuse Programs in Lausanne, Switzerland. She was appointed by the Prime Minister's office to the first Canadian Board of Directors of the new Canadian Centre on Substance Abuse. Maggie co-authored a book on Child Sexual Abuse entitled *My Spirit Weeps*. She

has been involved in community development and mobile treatment units taking place on Canadian reserves. Maggie is a Carrier Indian from the province of British Columbia.

Rosemarie Kuptana was born in the Inuit community of Sachs Harbour, NWT. She has been involved in Inuit organizations since 1975. She has worked for the Northern Service branch of CBC producing programs focused on cultural, social and political issues, including the Inuvialuit land claim and oil and gas exploration in the Beaufort Sea. She has also worked with the Inuit Broadcasting Corporation, serving as President from 1983-88. Amongst other initiatives, Rosemarie launched an Inuktitut-language children's education TV program. She served as the Canadian Vice-Chair of the Inuit Circumpolar Conference from 1986-89. In 1988, Rosemarie Kuptana was awarded the Order of Canada. She researched and published *No More Secrets* in 1991, a book about child sexual abuse in Inuit communities. In 1991, she was elected as the President of the Inuit Tapirisat of Canada, the national political voice of Canadian Inuit. She lives in Ottawa with her husband and two sons.

Peggy Mayo is the justice co-ordinator for the Kahnawake Justice Program. This is an administrative program includes court workers, peacekeepers, and an environmental conservation program. She is also an elected member of the Kahnawake Band Council since July, 1990. Prior to her work in justice, she was a Native courtworker for four years.

Christine Metzlic has worked as an Information/Referral Counsellor at the Native Friendship Centre of Montréal for the last four and a half years. She has been co-facilitating Native Healing Circles with the Centre. She has done a study on Native women in conflict with the law and has been actively involved with the Native community in Montreal for the last ten years.

Alwyn Morris was born in 1957 into a family of Kahnawake Mohawk Indians. Following the tradition of his uncle and grandfather, and inspired by a close bond with his grandfather, Alwyn got involved in sports. After finishing college in Montréal, Alwyn completed two years in Canadian History and Archeology and a Certificate program in Recreational Management and Sports Administration in Vancouver. Alwyn Morris is best known for his outstanding achievement at the 1984 and 1988 Summer Olympics where he won two Olympic Gold Medals and a Bronze Medal in kayaking. He continues to present himself as an inspiration to Native youth and is currently working with the National Native Role Model Program.

Caroline Oblin is a Native woman from Waswanipi. She obtained her BSW from McGill University in 1988. She has done work as a community worker in Waswanipi for a two year period. Since 1989, she has worked as a social worker at Northern Québec Module for the northern communities of the Inuit and Cree. She is a board member of Waseskun House, the Native Women's Shelter and a member of the Québec Native Women's Association.

George Oblin is currently working as the Co-ordinator of the James Bay Cree Communications Society co-ordinating training and services to community radio stations. He has been a teacher at Kanehsatake, CEGEP de Jonquière, and the Cree School Board in Waswanipi, Québec. He has worked for CBC Cree programming reporting events in the Cree community and taping Cree stories and legends. He is working on his MA in Media Studies from Concordia University and has a BA in English Literature from Carleton University.

Eleanor Paul is a member of the Band Council for Kahnawake. She has been involved in self help groups in Kahnawake for the last four years.

Art Solomon is an Ojibway Elder. He holds an honorary doctorate in law from Laurentian University and an honorary doctorate in Divinity from Queen's University. On May 8, 1991, he was presented with the prestigious Medal of Merit from the Ontario Government. He is the writer of the book *Songs of My People*.

Geraldine Standup describes herself as a Mohawk housewife. She has been the vice-principal for four years at the Kahnawake Survival School and a high school teacher for seven years at Howard S. Billings High School. She has been a spiritual healer for the last four years healing people in her own community of Kahnawake as well as Native people living in Montréal and on other reserves. She has been trained in healing by various Native peoples including the Okanagan, Black Feet, Yurok and Mohawk peoples.

Andrew J. Stevens Jr. has been the Executive Director for Atenlos Native Family Violence Services in London Ontario for the last three months. He has also served as a private consultant with Crossroads Consultants and Associates for six months. He has specialized in social policy, justice, communication and cross-cultural education and runs counselling programs and workshops. He has a BA in sociology and a diploma in journalism from the University of Western Ontario. He has an extensive background working with the criminal justice system and prisons (federal and provincial) and working with family violence issues. He is a MicMac Native from Eskasoni reserve in Cape Breton and has been living in Ontario for the last eleven years.

Lee Thomas is a representative of the Native Council of Canada. She has a BA in criminology and sociology from the University of Ottawa and her Masters in Social Work from Carleton University. She has extensive experience in all facets of social work with Aboriginal peoples.

Warren White describes himself as a husband and a father of two young boys. He has worked for twelve years as a member of the Kahnawake Peacekeepers. He has been an investigator of criminal offenses in Kahnawake for six years and has served for the last three years as the Assistant Chief of the Peacekeepers. He is the Chair of the Shakotiiatakehnhas Community Services in Kahnawake and has been a member of the board for two years. His work has presented him with many family violence situations.

8. TRADITIONAL CEREMONIES, NATIVE CULTURE, NATIVE LANGUAGE

In the same way that feelings of isolation and chaos are dissipated by the trust and sharing of the healing circle, feelings of rootlessness or anomie are dissipated by reintroducing traditional ceremonies and traditional culture as part of the healing process...

"I am going to share a story about my home community. When the mother of one of the community members died, they reintroduced a ceremony that had been put away. This particular ceremony was called the dragging of the tombstone. It takes place a year after the person has died.

The woman who had died was my great-aunt. They took her tombstone from her oldest son's house and put it on a bobsled. They put a rope that was about a hundred and fifty feet long in front of the bobsled so you could pull it. You could either pull it forwards or pull it back.

Now our clan is called the Frog clan and Auntie is a member of the Frog clan. All the other clans got together and pulled on this rope to pull the tombstone towards the gravesite. It was our job as the Frog clan to pull the tombstone back so whoever wants to bring closure on that relationship with someone that you loved for so, so many years can say that final goodbye.

What I saw and felt and was a part of was her oldest boy teasing the other clans. He was saying, "Ah, you're a bunch of weaklings. There's only half of us here and you guys are twice as many. You can't even pull it ahead, you bunch of weaklings." He was heckling them as they were pulling the tombstone this way. His sister was pulling the tombstone back and she was crying because

she had lived with Auntie and taken care of her. My neice was crying. She was not crying because our Auntie had died. She was crying because she had lost a baby three months before. That tombstone stopped being my Auntie's tombstone and started to be the tombstone of all of the people that they had loved and that had died.

We were pulling with our legs. We were pulling with our bellies. We were pulling with our voices. We got the tombstone to the gravesite. As I was going home afterwards, I thought to myself: 'You know what? White people pay \$85.00 an hour to do a thing called bioenergetics. They use their legs and they use their bellies and they use their voices, and they use everything to deal with pain.' That pain in our particular community had a vehicle, a vehicle that was reintroduced by some of the people who are newly sober who said, 'We want to start doing this again. This is part of our recovery process. This is part of our traditional process. This is part of belonging to a community that we don't have to be alone and lonely in our grief.'

Maggie Hodgeson
8

"We use imagery work in our healing circle. We find that some Native women have an easier time working with imagery because of the story telling that they had in their family. Story telling can be used in a positive way in their healing. We talk a lot about our Native culture. Before we start a healing circle, we burn sweet grass or sage. When we start, we say a prayer. Most of the women who go to the group are women who have been away from their community for a long time. One of the rewarding things that have come out of the circle is that for women who openly deny their community, openly deny their language, their traditional healings, some of them are starting to pray in their language, some are starting to sing the old healing songs from their community, some are starting to share some of the Native legends and tools that they used in

their community, and they are starting to work on each other.

Christine Metallic
8

"A lot of treatment programs incorporate culture right into the treatment program and incorporate ceremony right into the program so a person does not have to go through treatment before they get introduced to exploring these opportunities. They experience it as part of the treatment process. We are doing a study right now on former inmates. The study is about what helped them to stay off the street once they left prison. One of the things that they are saying to us is that their introduction to culture and belonging are part of what motivated them to stay off the streets."

Maggie Hodgeson
8

"Kahnawake is a community in crisis. Not only from the traditional problems of alcohol and drug abuse, but also from last summer's events, from all the different political factions in the community. The children bring all this to the school when they come. Some are pro-Warrior. Some are anti-Warrior. Some are neutral. Some are Catholic. Some are Traditional. Some are other religions. We have to deal with this whole mix of students. I have found that the one thing that unites us all, after you look at all our divisions and all our different religions, the one thing that unites us all is our culture, who we are and what we believe in.

Going back to our culture in the school, we use the Tree of Peace. We have a story in our culture called *The Peacemaker*. He came at a time when there was great trouble amongst the Iroquois people. He came with a message of peace. He was able to unite all the people and show them a way to live. This is what I use. It's called

'Kaienerekó:wa, the Great Law of Peace. And it means that everything is going well.'

Kakazonstha Brisebois
B

Speakers found that they emerged from the process of reclaiming traditional culture and ceremonies with a sense of hope and celebration. Native people may be moving out of the 'midnight of our people'...

"Our communities are not destroyed! They are not history! Our traditional values, our ways, are still alive!"

Andy Stevens
B

"You know God did not put us on this earth to disappear, to be assimilated. They have done everything in their power to assimilate us. When I was in a residential school, there was one unspoken demand, but it was still there. That demand was: Just be like us and everything will be OK. We have resisted that all the way through until today. We are not going to be like that. We are not going to become destroyers of the earth, of the creation. We cannot do that."

Art Solomon
B

9. RESPONSIBILITY

The assumption of responsibility is an important step in the movement out of 'midnight'...

"We do not really have to look for our values, to find, or to touch, or to grab our values. We do not have to go far. The answers are not out there. When the individual looks out there to try to find what is wrong with their community, they are searching in the wrong place. What we have to start doing is to reach in here to our inner self."

Andy Stevens
8

"We have a responsibility, as Native people, to heal ourselves, to heal our families, to heal our communities, to heal our nations."

Art Solomon
8

This sense of responsibility is very familiar to Native people and is part of their heritage...

"Indians do not have rights. We have gotten into a very White way of thinking. I am not trying to be insulting to the non-Indian people who are here today, but rights are not our way. Responsibility is our way. As a human being, when you are born you are given certain responsibilities.

You have to conduct yourself to meet those responsibilities in your lifetime. If every human being is a responsible human being you do not have to worry about rights."

Rheena Diabo
B

Responsibility takes many forms including responsibility to ancestors...

"I talk with the next generation about our ancestors and I ask them, 'Why are we here today? Why are we, as aboriginal people, here today?'

I tell them, 'It is because our ancestors survived a tremendous number of challenges. Not only did they have to learn how to live off the land and to survive the elements, they had to survive the onslaught of the Europeans that set foot on the soil. They had to contend with diseases. They had to contend with a very rapid change in the way that things were done. They could have just sat down and said, 'Let's give up, let's forget it.' But they didn't. They fought and they fought and they fought. Your ancestors did not just lie down. They fought!'

We leave the children with a challenge saying: 'Your ancestors fought for you to be here. You are going to have to fight so the people coming up are going to be here. What is it going to be like another hundred years from now? Are you going to be gone? Are the legends and the stories and the language and the culture going to be gone? Or are you going to make sure that you take on that responsibility to keep us moving forward."

Alwyn Morris
B

...responsibility to the next generation...

"We hear all the aboriginal leaders saying, 'You are going to be the future leaders. That is why you are important.'

A young person listening to that is sitting there thinking, 'Well, what does that mean? Give me an idea of what I am going to lead?' This is one of the elements that the Role Model program talks about.

I was giving a talk at a school in which there were twenty-five grade six students. There were also six kindergarten classes of twenty students in each class. It was very easy to draw a parallel by saying, 'You are the grade six students. As you evolve in your educational system and beyond, *that* is what you're going to be leading: that hundred and twenty young kids that are coming through the system. You can either alienate them and say that they are just little kids and push them away; or you can start to help them evolve along with you. When you see a little kid who is in kindergarten, who is lost and crying, are you laughing at them or are you going to grab them and help them?"

Alwyn Morris
8

...and responsibility to Native history, to Native culture and to Native languages...

"Let us hope that all of you who come from some kind of Indian background very diligently look to the traditions and the old-timers. Find out what the older people still remember. Find out what we can use. I do not think all of it has been appreciated yet, even after all of these years of anthropologists coming in and writing down everything they hear. They still have not written down everything yet. We must pick up all of the little pieces of our culture. There are still a lot of medicines that have not been rediscovered. There are people who know about certain

herbs that cure illnesses that no one else could touch. We are obligated to go out there and gather it up before those people forget and we will never know."

Ernie Benedict
8

"I ask the young people: 'Why don't you have an education system that is incorporating your own history, the aboriginal history of your area? Why don't you have your languages coming back to your schools? Why are you not using elders in your school system?' There are reasons for that. The young people can grasp those reasons. We have to challenge them to do that. Within the school system we have to shake them and wake them up and make them think about that and do something about it."

Alwyn Morris
8

"*Charlie* You mentioned the idea of the teachings not being passed along in the Native languages anymore. There is an awareness among the elders that the language has been diminished to the point where elders from different nations have agreed that it is appropriate that the traditional teaching of our people be passed along in English or French. This is *always* with the understanding that people have to make the effort to recapture fluency in the tongue of the nation into which they were born.

Bill For some of the traditional teachings not much is lost in translation, yet for some of the teachings there is something lost. The ritual feeling of the words is lost because when you take it to French or English, it is very difficult to explain spirituality because a lot of people confuse it with religion."

*dialogue between Charlie Hill
and Bill Elm*
8

10. COMMITMENT TO HEALING

Native people also have a responsibility to heal themselves. Responsibility for healing also takes many forms. This includes the responsibility to care for oneself, particularly if one is working as a caregiver in the community. If workers are not attentive to their own needs, their energy to heal becomes depleted...

"I work with addicted people. The potential is high that the client will disappoint me and frustrate me because the usual pattern for addicted people is to relapse frequently. When this happens, I have a tendency to look at what it is that *I'm* not doing right. I have a tendency to blame myself for their relapses – for *their* relapsing. Consequently I suffer. I suffer from self-doubt and loss of self-esteem.

I come from a background of alcoholism and incest. Being the oldest of fifteen I learned to care for others, be they other children or the addicted person. I used to make sure that all of their needs are met – *their* needs. I forgot about *my* needs in that situation because I was just too busy. Coming from that background, I had to make sure in my mind that the role of the caregiver was clear and distinct from the role of caretaker. Once I got those two roles clear in my mind, I really had to look at how it applied to me in my life, because early this spring, I had to take six weeks off. I was giving all this energy out and not feeding any energy back to myself. "

Laverne Gervais
8

Responsibility for healing also means accepting responsibility for ourselves and our actions...

"When I hit death row there was no place to go but up. You (other ex-prisoners) are talking about all of the things that happened on the inside...I have seen the things you are talking about. I have seen guys get stabbed. I have seen them get killed. I have seen them hang themselves. I have seen them carried out. I know about the suffering that prisoners go through. But I want to bring in the other side too, because when I was on death row, I had to ask myself, 'Well, where does the responsibility lie? Nobody is in here with me anymore. I can't blame anybody.' I had to look at my own self."

Charlie Hill
8

"I have to learn to take the pain and that shame which belongs to my family and put it back where it belongs. Putting the responsibility where it realistically belongs does not give me the license to excuse all my self-defeating behaviours by saying it was all their fault. Absolving the child that I was does not in any way absolve me, the adult, from assuming my responsibilities."

Laverne Gervais
8

The community also has a responsibility to heal itself. This process of community healing may look different for different communities...

"There is research which says that our people commit suicide in clusters. In one community there may be a group of people that have committed suicide. In another

community there may be no suicides. The chief and counsellors in one particular community responded to this research by saying, 'If our people have the ability to die one after another, they have the ability to live one after the other. We can take the same concept of influence and use it to convince people to look at living your life as an alternative as an alternative to pain.'

Before using the concept of influence, they found that when they referred one person out for treatment, if there was not a high rate of sobriety in the community when that person returned, that person would relapse. So they went to the treatment centre and they said, 'Would you please reserve five beds a month for us as a community.' Five people would go into treatment together. They might think they knew one another before they went into treatment but they really got to know one another in treatment. They bonded, and they trusted one another. When they went back to their community, they had a built-in AA group. They had built-in support to be able to maintain that sobriety.

That particular community reserved five beds a month for ten months. They had fifty people sober.

As a rule, we only have one person coming in for treatment at a time. How did this community get five people referred for treatment at once? They got training in the intervention process! The Chief had seen the Alkali Lake story and she said 'I want my people to be sober like those people.' What that meant for her is that she had to go for treatment and that is what she did. She went for treatment. She got all of her council in treatment. She passed a resolution saying that council had to be in treatment if they wanted to be a leader, that they could not have even a social drinker on council, that they were going to change their community. The Chief and council got training. Their band staff got training. The alcohol worker got training. The band social worker got training. Some of the elders got training.

As a team of service people they met, and if they felt you had a drinking problem on weekends, they would not wait until you were drinking every day. They

could have waited until you lost your children. Instead they approached the people who were encountering difficulty and said, 'This is what our vision is for our community. This is what we would like to do. These are the problems that we see happening. We do not want to see our children leaving the community.'

Once they had fifty people sober, they looked at some of the people who were not going for treatment. They set up a mobile treatment program which is a process where you conduct treatment right in the community. When you have enough people sober in the community, they can give support to those people who were going for treatment in the band hall. Some of the people who had sobered up cooked every day for the people that were in treatment. Others picked people up and drove them to treatment in the morning and brought them home at night. Others set up sober dances for the people in treatment. Others set up sweat lodges because that community wanted to learn ceremony as part of the recovery process.

When they opened their mobile treatment, it was a sight that was burned into my mind. There were about two hundred and fifty people who had come out from a reserve of about three hundred people. Two hundred and fifty people came out to honour the people who were going for treatment in the band hall. They had a feast to start the ceremony for the twenty-eight people who were going to mobile treatment.

In the band hall, with two hundred and fifty people clapping, those people knew that their community supported them. They felt their love. Even people who were still drinking were there to honour the greater courage of the people who were there for treatment. The event had such an effect that two people who had not even had an assessment showed up the next morning for treatment.

That community was able to develop 85% sobriety in a little over a year and a half using that model.

It may be a small community and everything is relative; nevertheless, they created social change."

Maggie Hodgeson
8

Pushing the community to heal itself may take a lot of courage...

"In response to a comment from the audience I am going to open a can of worms. As I listened to your comment about your Band Council impeding individuals from taking care of themselves, I was thinking that your community is no different than mine. There is a power struggle going on in our community. When you come into this situation as a healer, what you are actually doing is becoming empowered. In my culture, the way our governments worked traditionally, everybody had a say. We had no true leaders. What we had were facilitators. If you look back in history you are not going to find any big name Mohawks, Oneidas or Tuscaroras, because no one was a big wig. Everything was done through consensus and facilitation. When you get into the business of healing, you are really getting back to that, because healing is facilitating somebody's healing, somebody's empowerment. What do you think that does to somebody who is on a power trip? What do you think they're going to do about it? They are going to fight you every step of the way! What I see happening in Indian communities is caregivers getting into confrontation with leaders because the leaders are not taking people where they need to go.

Also, if your leaders are not supportive of healing, then it tells me that they are not well people. If you are healthy and in harmony with things and you see something that needs healing, you are going to support and facilitate. In the case you are mentioning, my assessment is that the problem is within that Band Council. There is a domino effect that the leaders are pre-empting. If one worker comes forward and is prepared and willing to deal with their problems, that might bring others out of the closet. Your leaders are trying to get you back in the closet.

In that situation, you still need to be supportive of the person who is trying to heal themselves and to help them heal. I can guarantee you that if they do heal...Council better watch out!"

Rheena Diabo

The community also has a responsibility to help its individual members go through a process of healing. Some of the speakers described what this commitment to the individual might look like....

"One person I will draw upon is Art Solomon who went for years banging on prison doors saying, 'Let me in! My people are in there and they are not free to be spiritual as they should be!'"

Laurel Claus Johnson
8

"This particular community moved from 100% alcoholism to 95% sobriety. People have heard that story across Canada. Many people make the mistake of saying, "Now that Alkalai Lake has 95% sobriety, their problems are solved." I also hear people say, "They have a lot of sobriety, but they have a lot of problems, too."

Are they problems, or are they challenges?

After they developed a high rate of sobriety, that community found out that a person working in their school, who was also a band member, was being charged with sexual abuse. They could have done what other communities do and said, 'Well, that is the family's problem. It is not our problem as a community. We don't have any responsibility to deal with that.'

Instead, they said, 'We have an issue here and we want to deal with it. We want to put it on the table but we don't know how. We don't know what to do with it.'

So they brought me in. They brought in a medicine person. They brought in a woman who worked in the school. They brought in a community developer and a psychologist. We worked together. We helped them look at the need and the importance of supporting the perpetrator as well as the victim and the family. We looked at ways that the family can be worked with as a whole unit. Because they did not have a psychologist in the community, we helped them set up a self-help group.

During the week that we were there, people cried and they talked about their pain. By having the medicine people with us, we had men's and women's sweat lodge ceremonies every night because when we are in pain, we build toxins up in our bodies and the sweat lodge helps to clean those toxins out.

There were a number of elements involved in the whole process. Often our communities have people who we hold in esteem. Some of those people are elders. Some of the people we honour are Indian academics who have gone away to university to get a degree and then come home. We honour them because of their accomplishments. We are proud of them. They are our relatives...and they *made it*.

The man that was charged was a graduate with his Masters degree in Education. That community was really proud of him. Very, very proud of him. They didn't want him to go to prison. But they wanted him to stop!

During that week, there were a number of people who came forward about having been abused. There were also people who came forward and talked about being perpetrators. Those men, in turn, went to the RCMP and gave a statement saying, 'I have perpetrated in my life and I would like to be charged. I would like to go for treatment.' How many men do that? What was the critical factor that contributed to their willingness to do that? They knew that their community would not ask for their pound of flesh. They knew that their community was committed not only to the healing of the child and the mothers and the sisters and the brothers but to *their* healing as perpetrators.

It is so easy in our communities to condemn the perpetrator and to support the victim. It is much more

socially acceptable. Except often those perpetrators are our brothers, or our uncles, or our aunts.

The other thing that community did was when they held court, they told the judge, 'We do not want court held in town. We want it held in our community.' Why did they want it held in their community? Because it is so easy for us as Indian people to ignore and deny that violence is going on in our community when court is held in town. We do not have to look at it. We do not have to feel it. We do not have to witness it. They said, 'In order to break through our denial, we are going to hold court in our community. And we are going to shut down the band office, and everyone is going to go to court, not to condemn the perpetrator but to demonstrate to the judge and crown prosecutor and police that this community is committed in their choice to support the extended family system.'

In our communities often we do not have shelters for victims of violence. Often the victim has to leave the community. What this community did instead was to buy a holiday trailer and put it in their community so that when an active perpetrator has to leave the home, he does not have to leave the community. He can stay in the community and the children can be safe for that initial period of treatment.

As this community started having more of their people going before court they found out that a lot of them had been abused by residential school people. They had their priest charged. Not only did they have a priest charged but they had a bishop charged. They had an elder charged!

What does having an elder charged mean in our communities? It means charging somebody that we respect, somebody we hold in high esteem. Somebody that has been a father, a grandfather, a grandmother, who has contributed to our community for a long time. If I was to choose to have my eighty year old grandfather to go to jail for perpetrating, would I make that choice? It would be difficult.

By going to court with them, the statement that they made to those perpetrators was, 'You are not making a commitment to that justice system. You are making a

commitment to us as an Indian community. We are here. We are witnessing your court sitting because we are saying to the court that we support you. It may be easy to make a commitment to that judge because he is out there. He does not belong to us. But you are making a commitment to us just as we are making a commitment to you.'

One of the perpetrators re-offended. I don't mean re-offended in terms of raped again. He re-offended by going out and getting drunk and breaking his terms of probation. The judge would not have seen that happen. The Crown prosecutor would not have seen that, because it happened on the reserve.

The community saw him! His commitment was to the community, not only to that court. He was charged with breech of probation and served his time in jail. Now he is back in treatment and he is sober.

That community is in a lot of pain. But they are not standing still. That is their gift to us."

Maggie Hodgeson
B

11. USING CULTURAL STRENGTHS

Just as Native traditions have survived and are a source of great strength for Native people in the healing process, there are cultural strengths that Native people can use to become stronger. These cultural strengths include political organization...

"Another advantage in Cree communities is that traditional Native groups are trying to achieve a consensus on major issues. This can be an advantage. People discuss things in the community, for example the Band Council will meet with the whole community and the people put forward their idea of what they want for their Cree community."

Caroline Oblin
B

"Of course the Iroquois have their pride and joy: the story of the foundation of the first political confederacy amongst the nations. That is one of the greatest stories that I have ever heard told. Every segment of that story has a teaching as to the way that people can have moral principles."

Ernie Benedict
B

...attachment to the land...

"You know what differentiates us as Native people from those strangers that came is a difference of philosophy.

One was a philosophy based on a false principle. That principle was ownership. You could own whatever you could get your hands on, whether legally or illegally.

Who can say that he or she owns what belongs to God? We did not make the trees, and the animals, and the plants, and the birds, the fish, the water, and the air. We did not make any of them. But we live with this damn arrogance that we can own what belongs to God."

Art Solomon
§

"Two women once told me a story as we were on a hill overlooking the land. They said all these trees, this grass, the rocks, the water, everything that is here belongs only to the one who created it. We are only guests here. We are only guests for a short while. Maybe if people understood that, they would not be destroying all this beauty. We have a responsibility to leave the world just as beautiful, or maybe more beautiful than it once was. We have that responsibility. We have to care for the earth just as we have to care for each other, because we are part of the creation."

Art Solomon
§

...close-knit communities...

"In Native social settings, if people disagree with the behavior of individuals in relation to the family, the social pressures on that individual from the community is very strong. In Cree communities those individuals may be called into line. People have to watch what they are doing or people will start talking. The non-Native point of view tends to be more individualistic, so non-Native people may

get frustrated with this phenomenon. However, the flip side of individualism means people are less inclined to get involved."

Caroline Oblin

8

"There is another tool that many communities have that is effective and strong, although sometimes it should be controlled. That tool is gossip. It is effective in many communities. It is important to say that it is not all bad."

Ernie Benedict

8

...extended families...

"The situations and the examples that I will give will be from the Cree way of life. You can determine for yourselves how relevant this is for your communities.

In the Cree tradition, the extended family has always been very strong. Before social services came, everyone took over when anyone had a child in the community. Extended families had a major advantage in many situations. For example there was always someone there to take over and look after children. You wouldn't have to worry about them. There was always someone there extending a hand to help out. It has minimized the possible damage which would otherwise have resulted in living in dysfunctional families.

Children often had a choice in my community about who they would live with. As a child, I lived with my grandmother one year, the next year with my mother, the next year I might live with another family that I was not related to at all. It worked out very well because I felt that if I ever wanted to go back to my parents, I had that choice. It was always the child's choice to go back with their family or to go with another family if you were not happy. Now it is different. Children are taken away from their family, for example because of alcohol abuse, and they are placed

somewhere where they are not happy. They do not really have a choice any more about where they are going to stay."

Caroline Oblin

8

"Let me tell about a few years spent living with my grandmother. She had the most solid disposition you could ever imagine. There were a lot of relatives around too. There is one good thing about the extended families. They are pretty close. Having relatives in the communities, elder relatives would be respected.

There were some distant nephews who lived close by. Every now and again I would see these fellows come across the field. Let me tell you that my grandmother would start to scold them as soon as she saw them. She would scold them right up until they came to the house and sat beside the door. They would tell stories to divert her attention. Sometimes they would begin to talk about how good they were and how much work they did and she would say, 'Yes you work hard, but you spend it all on big weekends and now you come for me to pat you on the head or for me to forgive you.' After an hour or so of that kind of scolding, back they would go to whatever routine they had on the farm. "

Ernie Benedict

8

...the involvement of elders...

"*Charlie* The question from the audience was: Would the elders be able to be in a position to offer instruction to the young people such as herself? The older people now have died off and she has to serve now as an elder but she is living in a kind of vacuum because of the things that have been lost. She wants to find out if you *elder* elders would

be prepared to speak with people in her position and give them some instruction.

Art I think it is a matter of going to the well if you want to get some water. It is also a matter of using your own intelligence, your own experience. There are so few people who are called elders or are considered elders. I was once asked the question, 'How does an elder become an elder?' An elder is chosen by the people because the people see who are the ones they want to use for advice. They are chosen by the people. A lot of our older people are asleep and that complicates the problem. But we are doing the best that we can, spreading ourselves around as much as we can."

*dialogue between Art Solomon
and Charlie Hill*

§

"When you go to an elder with a problem, you go in a respectful way.

The most frustrating thing about going to an elder...and I have done it so many times that I know...is that they never, ever solve my problem. All they do is tell me a story. Those darn elders never solve your problem. All they ever do is give you their life story. You know why? Because I am the only one that knows how to handle my own healing.

They are saying that they do not have a big book in front of them and they cannot tell you it will be okay. We do not have heads of churches, we have people who have lived longer than us that we go to, people who have experienced life more fully than we have. All they can do is tell you that you have what you need inside of you. Your journey is personal, your personal healing, spiritual healing, community healing, relationship healing. It is very, very personal. As a result of this approach, you do not ever have the notion that one person is dealing with your healing and giving out all the information you need in life. The elder will be the first one to send you to somebody else. They will tell you they do not have what you need and that you had better go see so and so down the street.

They have no problem with sending you to the other side of the country because there is someone out there who has some good words to say to you. No one person, no one structure, can provide all the answers for your personal healing because your path is so complex."

Laurel Claus Johnson
8

...and the role of women in Native cultures...

"In our Great Law it says to give thanks to the women, because the women work with our Mother the Earth and our Grandmother the Moon. Without women working with them, according to our Great Law, there would be no children born. There would be no one in this world over here without them. In our Longhouse, we have a lot of respect for women. They control the Longhouse where I come from. They control many of the festivals, because we feel that the Creator put them over here to work with our Grandmother the Moon."

John Curotte
8

"Within the Native shelters for women that we are setting up there will be teachings on traditional values about the matriarchal system as opposed to the patriarchal system which we live under. Women will learn to integrate the matriarchal system, the matriarchal values of equality, the high esteem of women, the high value of women. Their place in our society is at the centre of the Medicine Wheel. They hold the whole wheel together. When we start attacking women, in any shape or form, we weaken that Wheel. And if that Wheel is weakened at the centre, the whole Wheel becomes warped and we are in dysfunction as a nation and as a people."

Bill Elm
8

"Women have been told that it is time to pick up their medicine to heal a sick and troubled world because they have four times more power than men have in our teaching, in the Midéwiwin teaching. If anybody wants to argue with that, they can talk to the Creator about it. That is just the reality. They will heal a sick and troubled world. They have vastly more healing power than men have.

I was challenged to think about how to describe the woman's medicine a couple of years ago. A young Native woman came up to me and she asked, 'What is a woman's medicine?' I was never challenged to think about that before. I thought about that through the winter. The only conclusion that I could come to is that the woman *is* the medicine. I would encourage you as women to remember that you have a tremendous power. We have been disempowered by compulsory miseducation, by the whole system. But I have worked for the last thirty years to help women to empower themselves on their own terms and on their own conditions."

Art Solomon
8

"God created man. He put him on the earth. I am not in contradiction with the Bible, but God also created woman. When She created women, She gave them gifts, chosen from her most special, most beautiful gifts. She gave them to women for the work they would have to do in this part of creation. That is how it was."

Art Solomon
8

"I think one of the great tragedies of our life here in North America is that the teachings of the grandmothers should have been passed down all the way through. We have been cut off from our teachings by these people who screwed up everything, including us. That is what is so tragic. There are teachings especially for women that only women can do.

It has been cut off. What we, as Native people, need now desperately is strong, clear-minded women because strong, clear-minded women automatically make strong, clear-minded men.

I have taken on the responsibility for the last thirty years to affirm women, to help them to find their rightful place and for women, not men, to define their roles. We have had the curse of fate for the last 2,000 years. We have got to get rid of that patriarchy. Women's liberation had to happen. It is still continuing and will continue until it is complete. Women will pick up their medicine to heal a sick and troubled world. They have the power to do that."

Art Solomon
8

"You know women were created sacred for a sacred purpose and so were men. I am not putting down men by affirming women. That is not the purpose at all. I have been condemned for that. In my understanding, women are connected to the earth better than men are. It is the Earth Mother and the Grandmother Moon working together. That is why it has been said that women do not need to go on a vision quest. They already understand life, the meaning and the purpose of life. Women are vastly more gifted than men. We as men have to learn about our femininity from women. We have to learn again to honour and respect women because they are sacred people born for a sacred purpose. So are men."

Art Solomon
8

"Generally what I do in communities is I work with the moms first. I work with the women. Because if I can get the women mobilized and motivated and supporting one another and healthier, those women have the capacity to support the child when disclosures are made. They also

have the capacity to support the perpetrator. Women have...I don't know how to describe it... they have got lots of nerve, I guess, would be a way of describing it, so that when their children are at risk, they are willing to fight really hard for resources."

Maggie Hodgeson
B

12. SPIRITUALITY

Spirituality is found to be a potent medicine in the healing process. One aspect of Native spirituality is the sweat lodge ceremony. While it is not universal to all Native cultures, it is common to many. It is one of a number of spiritual practices. There is strong indication that the sweat lodge ceremony, as well as other spiritual practices, cannot be passively absorbed by reading a text. Native spirituality is not something that should be trifled with. It should be approached with a great deal of respect...

"I would not fool around with the sweat lodge. If you want water you have to go to the well. If you want to learn about the sweat lodge you have to go and learn from the people who are doing it."

Art Solomon
B

"Question In my community, the ability to heal is a gift. Is that the same in your tradition?

Geraldine Yes, that is the way in my tradition."

Geraldine Standup
B

"There was one experience where a man went and did the sweat for the women at the Prison for Women. He was the only person available to do the sweat. He was the last one out of the lodge. When he came out, he just about passed out. His energy was all drained. It became clear to him that

it was too much for a man to do a women's sweat. In the Prison for Women, men do not do the women's sweats any more."

Art Solomon
§

With the proviso that the sweat lodge ceremony and other aspects of Native spirituality should be approached with a great deal of respect, some of the speakers shared pieces of information about the sweat lodge ceremony...

"*Charlie* How are the sweat lodges constructed? Are there special ceremonies that are used to open the sweat lodges?

Geraldine To build a sweat lodge, we have to look at the land. It should be by the water. Ideally you need water and you need cedar and you need a fast running creek near by. The doorway should face the east. Some places are just like that. When you find a place, you go and sit by it because it should feel good.

Construction of the sweat lodge depends on what you are going to use it for. Last summer in Kahnawake we built a large sweat lodge because we wanted it to hold a large number of men. When we have our own sweat lodge, we only need a small one, just enough to fit yourself. When we build a sweat lodge just large enough to fit one person, it requires about 6-8 poles. You need specific rocks for a sweat lodge. You cannot get rocks that will explode when they heat up. Cover the sweat lodge with all kinds of boughs. We could use plastic but it does not breath. We use all kinds of boughs. We put cedar logs on the grounds. When you are sitting in there and sweating, the sweat goes into the cedar.

Many different nations build sweat lodges. They all have different ceremonies. I have learned different ways of doing lodges. I do not do the Mohawk way. I use the Okanagan method of sweats. Inside the sweat lodge, we do a sweet grass ceremony.

It should be very, very dark in the sweat lodge. Once the rocks are in and each of the people are in, each person has their turn to talk. If you want to sit and listen, you can do that. We would just sit and wait. If you want to pray for an hour, that is entirely up to you. We sit and we wait and we put all of our energy into the person's prayer. Everyone takes their turn. In the first round we always give thanks to the Creator. Before the second round, we come out of the sweat, we douse ourselves with cold water and then we cleanse ourselves with medicine. We are allowed to take a drink of strawberry juice and we go back. The second round is usually for special favors. Again we follow the same kind of procedure. People have the opportunity to pray. That goes on for quite a while."

Geraldine Standup
8

13. SPIRITUALITY IN PRISONS

Spirituality is a medicine that is particularly powerful for people who are in prison. Native offenders require the healing process provided by spiritual leaders to keep them in touch with their Native roots. Spirituality is something which governs a Native person's life. Offenders are people who need healing rather than punishment...

Question A lot of inmates in jail are people who are grieving. As a result of their unresolved grieving, they end up in prison. I was wondering if you could talk about healing for Native people dealing with grief, which could be grieving over a lost value or a loss of identity or the loss of freedom.

Geraldine Usually, the first thing needed to be done in the prison is a cleansing. Prison is a very terrible place to be. It is a very, very negative place to be. Your body absorbs a lot of negativity. In a cleansing ceremony, I turn black and the person turns black as well. It manifests itself in the form of a black pool. That is the negativity that we absorb. We absorb it from other people's anger. Sometimes we do it to ourselves with our own anger. So before we begin any kind of healing process the first thing we need to do is to cleanse ourselves. We do that in several ways. We do that with cedar water, or with rose water or sage or sweet grass. There are many different ways to do a cleansing depending on the person you are talking to. Some people require a ten day cleansing, and others do not.

We also build a sweat lodge, provided that the prison will allow us to. In the sweat lodge we prevail upon the spirit of the Earth Mother to take our pains and our

frustrations and our anger because we consider that the Earth Mother spirit is large enough to take care of them.

Healing has a lot to do with ceremony. When we do a healing ceremony, what we do is we take the time to enter a person's mind. This is why it is important that we never impose ourselves on someone. The only time we do a healing ceremony is when someone asks to be healed. When the person comes to you and asks for a healing ceremony, then you can take it for granted that they want your help. Depending on the person, however long it takes, that is the time we take to do the healing ceremony.

We take the same approach for other forms of grieving. Whether you lose your freedom or whether you lose a relative, loss and grief are involved. To a certain extent they are all dealt with in the same way; however, each healing is individual. We take the time that is necessary for each one. But again, we only do it if we are asked."

Geraldine Standup

§

"I just came out of federal prison in the United States. I spent ten months inside. Before going in I spoke to Geraldine and Mary from Okanagan. Before I went in I also went to Six Nations and got some advice there. There were quite a number of ceremonies that I had to perform before I went in so that I would be psychologically, mentally and physically prepared for what I would have to face. I completed almost all of the ceremonies. The only one that I did not complete was the sweat lodge. When I went to the prison, I was very surprised to find out that it had a sweat lodge. I went through the sweat lodge ceremony. Twice a month we would have a sweat lodge.

I was really pleased that the opportunity was there for me and I was able to complete my ceremony. From my experience in prison I can attest that a sweat lodge is a very powerful thing both physically and spiritually. I saw that other people in prison benefitted very much from the lodges. Some of them when they got to prison were very hostile, very rebellious, even very violent people. The sweat lodge brought them right down. You would not even

believe that they were the same people after the sweat lodge. Everything was positive. I felt the same thing for myself."

comment from audience

§

"I was always affiliated with the Native Brotherhood because I knew I was Native because my mother was Native so I stuck very close to them. I never really dove into it until about six years into my sentence where I dove right into the spirituality part of my sentence. I believe it is what kept me alive and kept me going."

Tom Claus Johnson

§

"Lots of times the first time a Native person would come into contact with something spiritual would be inside the prison wall."

Laurel Claus Johnson

§

The struggle to bring Native spirituality into the prisons, however, has been neither easy nor fully realized...

"Native spirituality needs to be in the prisons. In fact the council I belong to tries our best to make sure it is there. But it is not always there. It doesn't matter if there is a policy that comes down from the commissioner that says that spirituality must be available. It does not happen all the time. There is a wide discrepancy between what is practiced in one prison and what is practiced in another. Not every guard, every frontline worker, every person who is in contact with the prisoner has the policy in mind. They bring their own personal biases, their own life experiences to the prison situation. It was very unnerving to find out that something as basic as spirituality, which

was guaranteed every other person in prison, has still to be fought for prisoners of Native ancestry. It is hard for prisoners to convince the frontline workers of the importance for them of Native spirituality. The oppressed must teach their oppressors. When you add to whatever else is going down the responsibility of teaching your oppressors about your need for spirituality, you can imagine how far that gets."

Laurel Claus Johnson
S

"We are thankful for the belief, the fortitude, the vision, and the need of the men inside prison who started the Native Brotherhood movement and the dedication of the people on the outside who are banging on doors, confronting wardens, confronting corrections workers, trying to bring the media in, saying: 'We don't have spiritual freedom inside the prisons!' It is happening, but it is still slow. Not every man or every woman has access to the things that they need."

Laurel Claus Johnson
S

"The last I heard, there was not much of a service for female prisoners of Native ancestry. Getting the medicines into the holding area and into the detention centers is a problem as the authorities do not want tobacco burning and they do not want sweetgrass. They seem to regard it as sort of heathenistic practice."

Bill Elm
S

14. EDUCATION AND NATIVE PERSPECTIVES ON HEALING

Education plays a critical role in the movement of communities towards healing themselves and their constituent members...

“We need to provide a lot of training in healing to our caregivers. We need to provide a lot of training to our educators. And we need to provide a lot of training to our leaders, because these are the people with the most influence in our communities.”

Rheena Diabo
B

There is, however, a paucity of Native content in post-secondary training courses in social work, education, and law. Native perspectives include the medicine wheel as a healing tool for assessing and ameliorating social problems, the incorporation of traditional teachings and ceremonies into healing, the use of Native cultural strengths, and spirituality as a healing medicine. These approaches to healing tend to be forgotten or discounted in the curricula of professional schools...

“We have to avoid tunnel vision at all costs. If you believe that one therapeutic discipline is going to work for all people, go home. Retire. Go away. Do not touch my people. You are due for disappointment.”

Bill Eim
B

"I learned very quickly that my psychology training dealt mainly and almost exclusively with the mind and the mental aspects of human nature and with the understanding of emotions. I realized that within the healing circle, the healing that the women and I would require to keep this circle going strong had to bring in more. We had to bring in the four corners of the medicine wheel - that is, mental healing, emotional healing, physical healing *and* spiritual healing."

Louise Dessertine
8

Consequently, community workers, both Native and non-Native, have to learn of these fundamental components 'on the job' under stressful conditions...

"I did not receive a Native perspective on counselling at the post-secondary level. I had to acquire it on my own and try to make sense of the information that was coming to me from my elders or from women or even from the clients that I was serving."

Andy Stevens
8

Incorporating a Native perspective on healing in education and training programs will take place only after extensive consultation at the grass-roots level with the communities themselves.

15. CO-OPERATION BETWEEN NATIVE NATIONS

For Native people to persist with the work that they are engaged in, they will need to work together. Solidarity between Native people is sometimes at its strongest in periods of great duress...

"While I was inside prison, there were all kinds of stories going on about different organizations on the outside fighting each other in the Native community; fighting for the contracts to work on the inside. I think when you put money up on the line, people change. Their motives change. They will cut each others' throats if they want to get a contract. It is really difficult for the person on the inside to get the real story of what is going on because there are so many different people coming in for different things. For us on the inside, we just sat there in a little circle. We had our own unity. We had our own drum, and sweat lodges, and our elders came with the teachings. We all pulled together. It is probably the only place in Canada where there is true unity in a circle. Native people from all across the country come and sit together and be as one group."

Tom Claus Johnson
B

However, these periods of duress may only serve to remind them, in their common struggle to thrive, that there are more things that unite than divide Native people...

"I am a MicMac and I work right in the middle of the Iroquois Nation. Many years ago a young fellow came up to me and said, 'What are you doing here anyway? You're a MicMac. Why don't you go back to Nova Scotia and help your own people?'

I simply answered to him, 'I *am* helping my people.' As far as I'm concerned there are no boundaries. In MicMac, 'Our People' means all First Nations people of North America."

Andy Stevens
B

In order to maintain strong bonds between nations, it may be worth reflecting on some of the factors that keep nations apart...

"We work very closely with other Native organizations in Montreal. We realize that we cannot work alone. We cannot just work in our little own area as Native people and expect adequate and good service for our people. We have to work together. One of the things that makes solidarity difficult to achieve is funding and resources: we have to compete for the same funding. We are trying to eliminate the competition that happens."

Christine Metallie
B

16. CO-OPERATION BETWEEN NATIVE AND NON-NATIVE NATIONS

There is also be a need for Natives and non-Native people to join together. For this to happen non-Native people will need to be willing to walk with Native people on the path that they are on...

"Non-Native people do not fully understand our delivery or the kinds of services that we offer. What we do is we encourage them to walk with us. They have to walk with us in order to really find out what is going on in our lives, what is going on in our communities, what is going on with our people. The onus is on non-Native people to listen."

Andy Stevens
§

This must be a mutual venture...

"I hear a lot of comments like, 'White people put us in this situation. We don't want to be dealing with White people' You cannot say it that way. Their needs are different; you have to understand that. Fifteen years ago I was very angry with White people. I did not want anything to do with them. I just said, 'Hey, they're screwing us. They took our land.' I was blaming them for everything.

Now I have no time to blame or point fingers at any one. I want to do something about our problems. I have no time to blame. It is important for non-Native people to understand this too. We are trying desperately to help our people. We are not condemning anybody because it takes too much energy to condemn people. We have no time to do that."

Andy Stevens
§

Part of the task that non-Natives have in walking with Native people is listening to them when they say they are in pain. This may not always be a comfortable process...

*"In response to a question from the audience I just have one thing I want to add to that comment, and I do not want to center you out. As a Native person, I want to say that sometimes just the choice of words that you make can be hurtful. For example, on the front page of the newspaper during the Oka crisis, the Prime Minister made a comment about 'Our Native people'. I wish I could give you the feeling inside of me when I read that in the newspaper. It is the same feeling as when you said 'You Native people.' We are *The* Native people. We do not belong to the Prime Minister. We are not his so he has no right to say 'Our Native people'. That pushes us down. When you said 'You Native people', you separated yourself automatically. How can we change? What can we do today? One thing we can do is we can be conscious about how our words separate us. I say that in friendship because if I did not say that to you, I would turn away from you and I would never look at you again."*

Laurel Claus Johnson
ß

...however non-Native people may have a lot to gain from the journey...

"Comment You know, I have been sitting here and listening and I find, my God, everything that I am hearing about the Native community is going on in the non-Native community. In fact I think it is really sicker in a sense,

because we have not reached that stage of awareness yet.

Andy: I should have made that very clear as well, that this is going on in the non-Native communities. The same problems are very severe.

Comment: And the resistance to dealing with the problems is incredible."

*dialogue between Andy Stevens
and participant*
B

The task also involves listening for the strengths and values that Native people have to offer...

"I see a society that has gone insane and keeps on going. It has no direction, because they were lost when they came here and they are still lost, including the churches. The churches, that were so anxious to declare us as savages and pagans, are now asking *us* about spirituality. They are searching for their own spirituality. They threw out the baby with the bathwater a long time ago.

So we are the final teachers in this sacred land."

Art Solomon
B

...and listening to what they have to say about moving forward out of 'midnight'...

"The truth is that Native people have been helped and fixed almost to their own destruction. The only way that Native people can help and fix themselves is to help and fix themselves. That is really hard to say to people who

have genuine concerns, who are non-Native, because inside you want to help. Sometimes the biggest help is to encourage the person to help themselves."

Laurel Claus Johnson
§

"Non-Natives may listen but maybe they just will not understand. They may have some difficulty understanding, because in order to really understand, you have to live it."

Andy Stevens
§

Both Native and non-Native people can learn from each other by sharing the approaches to healing that they have received...

"Networking is important because this is what is going to get non-Native people as well as Native people to understand that we need to start sharing. We cannot keep all of our information for ourselves. We have to start sharing and building bridges together. We need to start talking about what we are going through and to start learning to ask for help. We have to put our pride aside and to ask for help."

Christine Metallic
§

In the process of sharing healing, there is a lot of good will between nations that will continue to be discovered...

"There are many similarities between the nations and races. We work toward building bridges instead of creating gaps between us. Last summer when we had the crisis in Oka and Kahnawake, we were able to pool the resources of

different groups that we had worked with in the last few years. This included different multicultural groups. We were able to get their support in getting food out and in helping us service the Native people in those communities. We are at the point where we are starting to share who we are."

Christine Metallic
B

If non-Native and Native people are not able to walk together, the reverberations of violence may continue...

"We had a youth theatre come through our school in Kahnawake. They performed a play called *The Peacemaker*: It is a story about two groups, the reds and the blues. There is a big wall between them. In the story they meet each other at the wall. What happens, unfortunately, is the reds were speaking English and the blues were speaking French. Of course our kids, they sided with the reds. At the end of the play, the actors asked the kids to suggest solutions to the standoff. Should they tear down the wall or should they keep it up and kill all those blues? Our kids all went for killing all the blues."

Kakai on stha Brisebois
B

However, it is wiser to look for strengths that Native and non-Native people share in common and to work together...

"We are part of a God who created us. We are children of the Creator. There are beautiful people who are not Native people, who are not Aboriginal people. We are all brothers and sisters in the same human family all over the earth, no matter what colour we are. They say there is no racism in

APPENDIX C

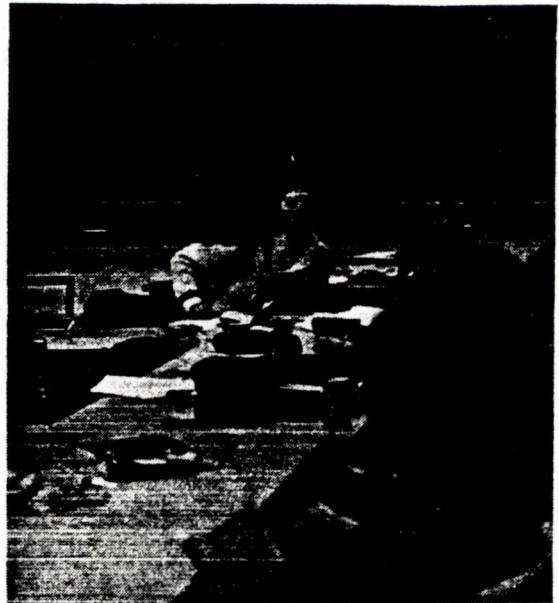
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HISTORY OF MANITOU COMMUNITY COLLEGE

The site of Manitou Community College was originally the La Macaza Bomarc missile base. The base was abandoned a few years ago and became available for other purposes.

The Native North American Studies Institute in Montreal became aware of the base and started the idea of forming a native college there. With the support of the Indians of Quebec Association, proposals for the college were submitted to the Federal government.

In November 1972, the base was transferred from the Department of National Defense to the Department of Indian Affairs and Northern Development, and in December 1972, the Native North American Studies Institute took over the operation of the base.

From November 1972 to June 1973, major renovations took place to make the facilities suitable for a college. During the summer of 1973, the first program, involving teacher training and curriculum development for education of native people, was held.

In September, the English CEGEP program began, in association with Dawson College in Montreal, and in February 1974, the French CEGEP program began in association with Ahuntsic College. In all, around 125 native students from across eastern Canada were enrolled.

AIMS AND OBJECTIVES OF THE COLLEGE

Native students find that attending white colleges is a harsh experience. Moreover, the courses have little content relevant to native people. Such conditions lead to disorientation and loss of motivation. The result is an alarming number of native drop-outs at the college and university levels of education.

Manitou Community College provides a more congenial environment in which the native student can realize his potential. The College provides a unique atmosphere in which Indians, Inuit and non-status native students can live together and learn about each other's languages and cultures. Through their academic program, they come into contact with their cultural and historical roots. At the same time, students become familiar with the modern techniques of acquiring knowledge and

with the skills and analytical tools the college provides, graduates of the college can become a great force of change for native communities.

The College provides libraries, laboratories, printed, audio-visual and all other facilities necessary for obtaining a useful education.

THE COLLEGE AS A COMMUNITY

The College creates an environment in which young native people come together and learn more about each other's cultures languages and history. Since students come from the Cree, Inuit, Micmac, Maliseet, Mohawk, Montagnais, Delaware, Ojibway, Algonquin and other nations, Manitou College aids in strengthening native unity.

The College recognizes that it needs the assistance of its elders since much native culture is not written or recorded but is alive with them. Hence, longhouse leaders, traditionalists, singers, dancers, craftsmen, etc. are invited to visit and take part in the activities of the community.

An emphasis is placed on having native instructors who can convey an understanding of traditional native culture. Through the teaching of native languages and through the use of native-oriented course materials, tribal groups can strengthen their own group identification.

SERVICE TO NATIVE COMMUNITIES

The College recognizes that the programmes developed must reflect the wishes and needs of native people. Constant liaison is maintained with native settlements, directly or through Indian and Inuit organizations. Programs and services requested by native communities are offered; for example, teacher-training, curriculum development and business administration.

The College provides an educational program which meets the general and specific needs of native communities. The program enables the student to pursue university education or career-training so that when he returns to his community, he can render greater service. Through the teaching of native languages and

the emphasizing of native content, the graduates of the college will also provide a source of cultural rejuvenation for native communities.

The College will play an important role as a centre of communications for native communities. It makes available vital communication services as printing and distribution of written material, and audio-visual facilities.

Research is a necessary part of our programme and will be carried on with the aid of the facilities available. It is anticipated that research and documentation of information of interest to Indians and Inuit -such as territorial rights and legal rights- will be carried out.

All resources, material and human, will be ready to meet any needs which may arise in native communities.

**STUDENT
AFFAIRS**

HOUSING

There are 114 housing units available on campus. All classes given are within walking distance.

Three bedroom houses may accommodate up to four (4) persons adequately at \$140.00 per month which includes utilities. The rent will be divided according to the number of persons.

Houses are completely furnished and fully equipped with linen, electrical appliances and all other household furnishings.

Houses will be available to students who wish to bring their wife and children.

Single room accommodation is also available in the barracks at \$28.00 per month.

Persons will be held responsible for any damages caused to living quarters.

Students will register at the Administration office for their house or room and will notify the Administration of any change of residence.

FOOD SERVICES

The houses are equipped with the appliances necessary for preparing one's own meals. A supermarket is located on the College grounds.

A cafeteria provides meal services for breakfast, dinner and supper every day of the week. A student-run snack bar offers hamburgers, hot-dogs, etc. and is open every day.

FEES AND ALLOWANCES

Status Indian and Inuit students receive a monthly allowance of approximately \$220.00 from the Federal government. Out of this allowance, the student must pay his rent and his groceries or meals

Non-status native students must find private sources of funding. Information on such sources of funding can be acquired from the College.

COUNSELLING

Three (3) counsellors are ready to assist students with any problems that arise. They are ready to help with personal or social problems, provide needed information or give academic counselling. Each student will work out his academic program with a counsellor at registration.

Academic problems can be brought to the counsellors at any time during the year. Counsellors will assist the student in choosing university programs upon completion of the Manitou College program.

RECREATION

Billiard and Ping-pong tables are available to all students in the pool hall on the College grounds.

There is a theatre and films are shown every few days.

Bicycles and canoes are available for student use.

SPORTS

The College has a full size gymnasium, and next to it, a swimming pool. Indoor sports include basketball, volleyball, floor hockey, weight-lifting, swimming, badminton and gymnastics.

Outdoor sports include softball, football, soccer, tennis, golf, ice hockey, archery, lacrosse and track and field.

Sporting events and teams are organized among the students. Special sports events, such as the Indians of Quebec Association Winter Games are held occasionally.

MEDICAL CARE

The College has a small infirmary, and hopes to have a resident nurse.

LIBRARY AND BOOKSTORE

The College's present library collection consists of approximately 3,000 books concerning native peoples and their culture.

Plans are being made to obtain a grant with which to establish a large general library.

A small bookstore sells textbooks and other reading materials of interest to students.

ARTS AND CRAFTS

A native craftsman gives demonstrations on the making of native handicrafts, such as leather-work and birchbark canoes. Bead-work and weaving classes are also held for those who are interested.

Pow-wows with native drumming and dancing are organized occasionally.

STUDENT DISCIPLINE

The following rules are general guidelines for student behavior:

1. Property Damage

- a) Students are responsible for damage to their houses.
- b) The person who incurs damages to public property is responsible for them.

2. Class Attendance

Students who are absent from more than 25% of their classes without good reason may be failed in that subject.

3. Transportation

Students who own motor vehicles and do not obey the traffic regulations of the College will lose their driving privileges.

The students have organized "tribal councils" to determine the penalties to be imposed in disputes among the students.

Serious misdemeanors will be referred to the College administration.

ACADEMIC PROGRAM

Manitou Community College is presently offering college-level (CEGEP) programs in both French and English.

The program is oriented towards native people and centres around the Social Sciences. The CEGEP program lasts for two full academic years and is necessary for entrance into any university in the province of Quebec.

Also offered is a three-year career program in Graphic Arts.

ACADEMIC CALENDAR

Fall '74:

Registration	
1st session student	Sept. 5
2nd session student	Sept. 6
3rd session student	Sept. 7

Classes begin September 9 and end December 20.

Exam week December 21-23.

Winter '75:

Registration	
2nd session student	Jan. 16
3rd session student	Jan. 17
4th session student	Jan. 18

Classes begin January 20 and end May 2.

Exam week May 5 - 9

ACADEMIC YEAR

The academic year at the College consists of the fall term beginning in September and the winter term beginning in January.

Special programs for native people are held during the summer, but are not part of the CEGEP program.

ADMISSION TO THE COLLEGE

The student who applies for admission to the College must meet the following criteria:

- a) He must be a native person.
- b) He must have either (1) completed secondary V if resides in Quebec, or he must have completed High School if resides in another province.

OR

- (2) be over 20 years old and out of school for at least one year, with work experience.

The applicant must obtain an application form and submit these forms to the Admission Office of the College along with transcripts of his previous education and letters of recommendation from his previous employers.

NATIVE STUDENT RECRUITMENT PROGRAM
APPLICATION FORM

(Please print or type)

NAME: _____ (family) _____ (given) _____ (Mr., Miss, Mrs.) _____

ADDRESS: _____

TELEPHONE: (home) _____ (other) _____

DATE AND PLACE OF BIRTH: _____

MARITAL STATUS: _____

BAND AFFILIATION AND NUMBER: _____

HOW WILL STUDIES BE FINANCED? DEPT. OF INDIAN AFFAIRS: _____

OTHER: _____

SCHOOLS ATTENDED:

a) Elementary Name of school: _____ Last grade completed: _____

b) Secondary Name of school: _____ Last grade completed: _____

c) Vocational, Trade, Upgrading, etc..

Name of school: _____

Certificate obtained: _____ - - -

(Transcript of marks must accompany the application)

WORK EXPERIENCE: (Give names and addresses of employers, and dates employed)

NAMES

ADDRESSES

DATES

Send completed form plus transcript
of marks to:

NATIVE STUDENT RECRUITMENT COMMITTEE,
MANITOU COMMUNITY COLLEGE,
P.O. BOX 129,
LA MACAZA, P.Q.

Signature of applicant

Date of application



MANITOU COMMUNITY COLLEGE

ANNOUNCEMENT

For the 74/75 season, we will be offering a private Anglophone elementary school (Kindergarten to grade six) on the campus for the children of students and staff.

There are schools near the campus, should you prefer to enroll your children in French-speaking elementary schools. Please bring child's school report.

There will be a Day-Care Center to care for your pre-school children.

Please complete questionnaire and return to us as soon as possible.

QUESTIONNAIRE

1. Will you be bringing your wife - husband ?

Please circle

2. Number of pre-school children ?

No. _____ Ages _____

3. Number of school children ?

No.: _____

Ages: _____

Grade level: _____

4. School preference ?

English-speaking

French-speaking

Please circle

ACADEMIC
REGULATIONS

Applications forms should be sent to: Admissions
Manitou Community College
Box 129, La Macaza, P.Q.

REGISTRATION

At registration, a student will do the following:

- a) Fill our forms regarding personal information.
- b) Select the courses he will take. Counsellors will be available to help the student select appropriate courses.

COURSES LOAD AND SELECTION

SOCIAL SCIENCE

The normal course load is seven (7) courses per term.

There are three (3) categories of courses: core courses, discipline courses and complementary courses.

All students will select three (3) core courses per term.

Students can then choose up to six (6) courses in any discipline. A student can study a maximum of four (4) disciplines.

Students will take a total of four (4) complementary courses over their two year academic program.

GRADING SYSTEM

Grades to evaluate student progress will be as follows:

90-100	Excellent
80-89	Very Good
70-79	Good (Average)
60-69	Pass
Below 60	Fail
I	Incomplete
EA	Failure due to too many absences
AB	Discontinued in good standing.

ATTENDANCE

A student will fail in a course due to absenteeism if:

- a) He is absent from twenty-five per cent (25%) or more of his classes in the course in one term.
- b) He is absent from three (3) consecutive days or more in the course in one term without valid reason.

A Disciplinary Committee will be established to administer attendance rules

Upon the first violation, the student will receive a warning. Upon the second violation, the student will be dropped from the course.

A student who fails more than fifty percent (50%) of his courses in one term will be automatically withdrawn from the program.

WITHDRAWAL FROM COLLEGE

If a student wishes to withdraw from the College, he must consult the counsellors and fill out the necessary forms.

Failure to do this will result in the student receiving "EA" for his courses.

If, at the time of withdrawal, a student is in Good Standing, he can be readmitted into the College in the same program and with the same standing when he returns. If the student is not in Good Standing, then his readmission is subject to the approval of the Admissions Committee.

UNIVERSITY ENTRANCE

Upon successful completion of the program at Manitou College, the student will receive a Diploma of Collegial Studies from the Department of Education. The two-year CEGEP program is required for entrance into all universities

in Quebec. Manitou Community College is working in close cooperation with native organizations in Montreal to aid the successful transition of the native student from college to university.

The Native North American Studies Institute is developing in cooperation with universities in Montreal, a university program in which a student can major in Native Studies. A Drop-In Centre for native students has been organized to help students adapt to life in Montreal.

For those students who will go to university outside of Quebec, the CEGEP program is equivalent to first year university, and therefore the student can enter second year university studies.

COURSES

Courses now offered follow the criteria set out by the Department of Education of Quebec. However, besides offering these courses within a native environment, the courses themselves are adapted to and related directly to the unique experience of Indians and Inuit. The point of view and the content is essentially native.

Accredited courses are being given in:

CORE COURSES

LITERATURE

These courses will introduce contemporary native literature to the student through the reading of works written by Indians. The aim of these courses is to understand the distinctive characteristics and vision of native literature.

Within this discipline, a course is also given in Native American Theatre, as well as courses in basic writing skills.

HUMANITIES

Humanities include a diversity of courses which involve an approach to the study of man and his relation

to the world. Courses are designed to encourage reflection on, understanding of, and involvement in the various dimensions of man in his world. The courses offered at Manitou develop these themes from the native perspective.

PHYSICAL EDUCATION

The courses are designed to give the students physical fitness and a knowledge of a wide variety of sports. The student will also learn basic mental and physical health.

Accredited Activities:

Outdoor Sports:

Hockey
Skating
Broomball
Snowshoeing
Skiing

Indoor Sports:

Basketball
Tumbling
Volleyball
Vaulting Horse
Swimming
Bowling
Ping-Pong
Indoor Hockey

Note: Skates, Skis and Snowshoes must be supplied by students.

DISCIPLINES

LANGUAGES

French as a Second Language

Courses are aimed at giving the student a basic knowledge of elementary French.

Micmac and Mohawk

Beginning Mohawk and Beginning Micmac courses will be offered to students who know little or no Micmac or Mohawk, but wish to learn to speak it. Intermediate Micmac and Intermediate Mohawk will be offered to students who know some Micmac or Mohawk and wish to become more fluent in speaking it.

MATHEMATICS

There are three main purposes for offering students the several math courses that are available.

1. To teach the necessary math skills to those students who are not prepared to follow the regular college math courses.
2. To teach concrete applications of theories learned in secondary school and to make these applications meaningful to the

native student by relating these applications to his cultural background as well as the more conventional North American society.

3. To offer to students who are prepared to follow college level courses the necessary flexibility to complete a university degree.

Courses will be given from among the following subject areas: algebra, geometry, functions, calculus, statistics and probabilities.

HISTORY

These courses will study how historians investigate and write about the past and will introduce the students to problems of the aboriginal world by studying the historical origins of these problems. The courses will be concerned with linking historical and contemporary situations. For example, a course will be given on the "Political History of Canada from 1840".

SOCIOLOGY

The aim of these courses is to help the student develop a more rigorous approach to social phenomena. Not only will there be a scientific study of social dynamics, but at the same time, symbolic and cultural aspects will be noted, as well as the manner in which societies operate and change.

Briefly, sociology on one hand should examine modern scientific thought and on the other hand, a given society, i.e. the Indian nations.

The main objective is to obtain a better understanding of current social issues, the various strategies that have been tried to resolve these issues, and how effective these strategies proved to be. Problems such as economic development, employment, education, treaty rights and the administration of justice will be examined.

ECONOMICS AND BUSINESS ADMINISTRATION (proposed)

A study of small-business administration, band management and cooperatives.

PHILOSOPHY

The study of philosophy is the study of the questions that man asks himself about life and the universe. These courses are designed to introduce the student to basic philosophical concepts and theories as well as to help him to understand the philosophical approaches, solutions, myths and legends that natives have created to answer these questions.

PSYCHOLOGY

Courses in psychology will investigate and analyze the nature of humans: their behavior, needs, thought processes, attitudes, motives, emotions, etc..

The basic aims are:

- to provide the student with basic knowledge of the fundamental concepts and principles of psychology, both native and non-native.
- to provide an awareness that approaches to the study of psychology -native and non-native- derive from exposure to particular social and cultural systems.

-to provide the basic analytic tools and skills to evaluate critically the various theoretical and practical approaches in psychology and to also provide the contemporary native student with an opportunity to relate these newly-acquired skills with his/her own psychology.

COMPLEMENTARY COURSES

CINEMA

I- Videotape and Community Development

To develop skills in the technical use of portable videotape equipment, and to develop a philosophical basis for applying those skills to a community situation.

II- Native People and Social Documentary Films

To determine the role of social documentary films in the life of native people. To give an understanding of how social documentary films can be useful in realizing a cultural renaissance and to develop among students a faculty for criticism of films and videotapes

PHOTOLITHOGRAPHY

A course in offset printing.

Contents will include a background of lithography including materials employed, preparation of colour work, colour proofing composition, layout, production planning and methods.

Also included will be a course on the theory of colour: its physical and psychological aspects.

BIOLOGY

These courses are designed to provide students with a basic understanding of the great diversity of living forms and how they have evolved with time.

Introduction to Ecology

Through the discovery of various ecological phenomena in our surroundings, students will become aware of the ecological equilibrium and quality of our environment. This will be achieved through group work in starting a greenhouse, the collection and growing of various plants.

Applied Ornithology

A study of the importance of birds in the equilibrium of nature, with respect to morphology, classification, geographic distribution, migration, methods of identification and taxidermy.

Elements of Zoology

A study of principal groups of animals of Quebec with respect to way of life, adaptation to environment and protection.

CAREER COURSE -3 year programme

Graphic Communications

Photolithography (Administration)

A course in offset printing.

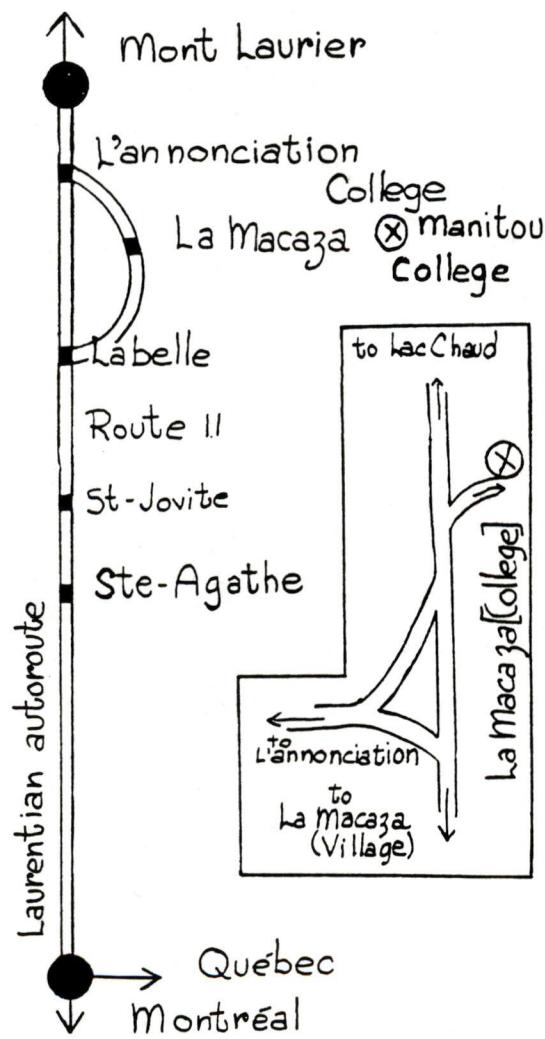
This course is designed and taught on equipment which the printing industry is using today. Students will be taught skills in preparation for the reproduction of all types of copy from simple line drawings to complicated colour and imposition projects. They will learn to use cameras, enlargers, plate making equipment, drawing and measuring instruments, etc.

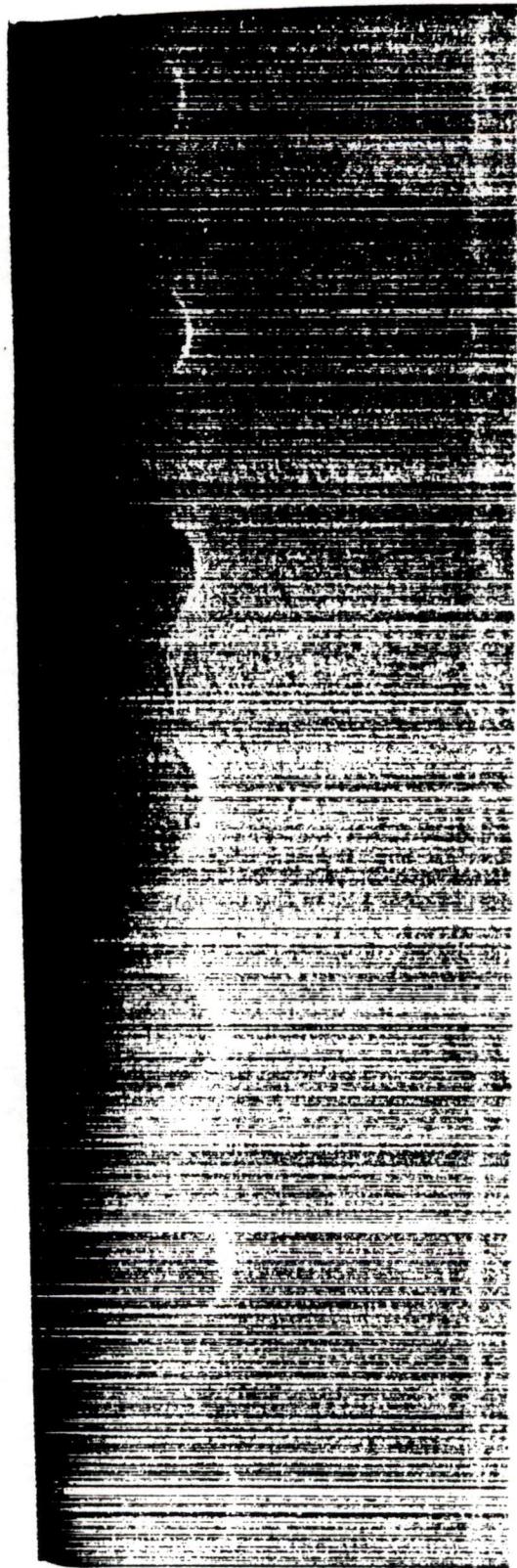
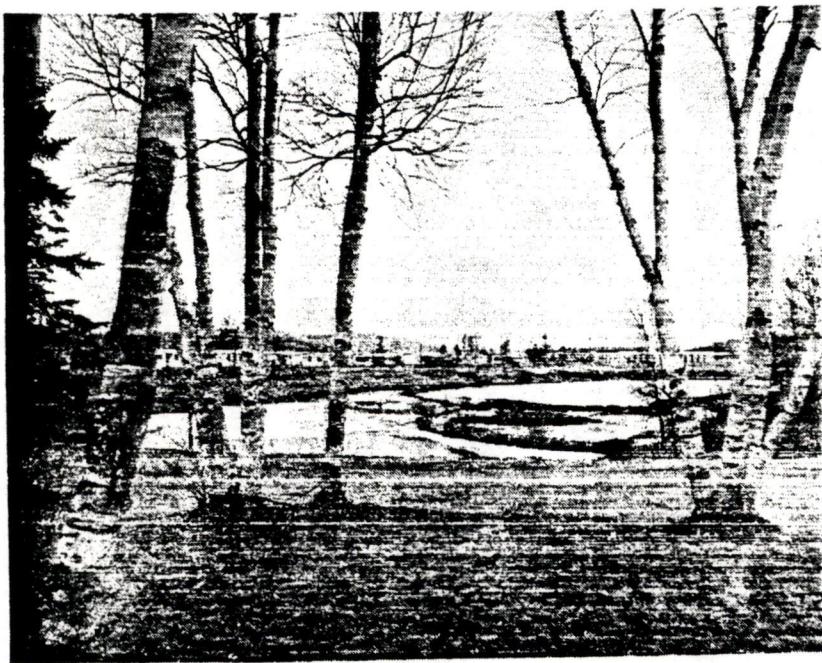
Complementary courses to round out his knowledge of the printing trade will be Colour Theory, the Structure of a business, Accounting, Marketing, Advertising, Printing and Advertising Legislation, Estimating and Job planning.

Industrial visits and tours will form a part of the program. This will give the student a first hand look at equipment which he may one day work on.

This program prepares the student to fulfill the work requirements in photolithography and to be able to carry out administrative tasks in line with his work. A student finishing this course should be able to work competently in the printing industry and will have the knowledge to be able to keep up with new developments.

College Manitou College





APPENDIX D

**CONCORDIA UNIVERSITY
PROFESSORS
IDENTIFIED AS HAVING INTEREST
IN
NATIVE ISSUES**

ARTS & SCIENCE

APPLIED SOCIAL SCIENCE:

Dr. Sylvia Carter
Vice-Dean, Faculty of Arts and Science
S-F 102
848-2092

Dr. Richard Cawley
Applied Social Science
S-F 207
848-2265

Prof. Cookie Dubney
Applied Social Science
S-F 204
848-2266

Prof. Dick McDonald
Applied Social Science
S-F 104
848-2262

Prof. Pauline Paterson
Applied Social Science
S-F 104
848-2260

COMMUNICATIONS:

Dr. Dennis Murphy
Communication Studies
L-BR 107
848-2559

Ms. Lorna Roth
Communication Studies
L-BR 315
848-2546

Dr. Gail Valaskakis
Communications Studies
L-BR 111
848-2555

ECONOMICS:

Dr. James McIntosh
Economics
S-GM 301-7
848-3910

ENGLISH:

Dr. Laura Groening
English Dept.
S-N 310-6
848-2365

Prof. Jean Mason
English
S-N 312-6
2366

Dr. Richard Sommer
English
L-HB 308
848-2325

ETUDES FRANCAISES

Dr. Gilbert Taggart
Etudes Francaise
S-ER 400-23
848-7528

HISTORY

Dr. Graeme Decarie
History
S-N 205-11
848-2401

Dr. Richard Diubaldo, Acting Director
Centre for Continuing Education
CE-107-2
848-3601

LEISURE STUDIES

Dr. Lainie Melamed
Leisure Studies
L-WE 201
848-3330

MATHEMATICS

Prof. Mary Brian
Director
Centre for Mature Students
S-H462-11
848-3892

MODERN LANGUAGES (CULTURAL & LINGUISTICS INTERESTS)

Dr. Florence Stevens
Vice Dean, Faculty of Arts & Science
L-AD 306
848-2070

SIMONE DE BEAUVOIR INSTITUTE

Dr. Marianne Ainley
Principal, Simone de Beauvoir Institute
S-MU 403-1
848-2378

Prof. Michelle Vigeant
Simone de Beauvoir Institute
S-MU 101
848-2370

SOCIOLOGY AND ANTHROPOLOGY

Dr. Peter de Vries, Chair
Sociology & Anthropology
L-VE-223-3
848-2155

Prof. David Howes
Sociology and Anthropology
S-ER 202-23
848-2004

Dr. Dominic Legros
Sociology & Anthropology
S-ER 202-21
848-2147

Prof. George Oblin
Sociology & Anthropology
S-ER 202-3
848-2140

Dr. Chengiah Ragaven
Sociology & Anthropology
L-VE 223
848-2155

Dr. Julio Tresierra
Sociology & Anthropology
L-VE 225-2
848-2165

Dr. Chris Trott
Sociology & Anthropology
S-ER 202-3
848-2140

Dr. Vered Talai
Sociology & Anthropology
S-ER 202-31
848-2146

TESL

Dr. Ron MacKay
TESL
S-ER 601-13
848-2451

THEOLOGY

Dr. Malcolm Spicer
Theology
L-HB 207
848-2480

COMMERCE & ADMINISTRATION

Mr. Rollie Wills
Commerce & Administration
S-GM 201-16
848-2720

ENGINEERING AND COMPUTER SCIENCE

Prof. Corinne Jetté
Engineering & Computer Science
S-H 971-7
848-3693

(Ms. Jetté is interested in being listed as an interdisciplinary resource person)

FINE ARTS

Prof. Corrine Corry
Inter-related Arts
S-VA 250
848-4600

Dr. Elizabeth Sacca, Chair
Art Therapy and Art Education
S-VA 236
848-4649

Revised: December 16, 1991

APPENDIX E

**COURSE ON NATIVE ISSUES
OR WITH
NATIVE CONTENT**

Concordia University
Courses on Native Issues
or with
Native Content

APPLIED SOCIAL SCIENCE

Cree Family Life Certificate - Courses provided include:

APSS	C240 ZG	Summer 1989	Interpersonal and Group Dynamics
	454	Fall 1989	Special Seminar in Team Communication
	298	April 1990	The Helping Relationship
	C453/1-ZG	Summer 1990	Sexuality and Human Relationships
	250/4-ZG	Winter 1990	Approaches to Social Problems
	398C/2-ZG	October 1990	School Guidance: Programme Planning and Resources
	431-ZG	April 1991	Leadership in Group Development
	398F/1-ZG	July 1991	Counselling Skills for Native Workers
		(1)	Counselling Skills for Native Workers
		(2)	

Native Certificate in Community Service

1991

APSS	240 (1)	Interpersonal and Group Dynamics
ENGL	212	English Composition: prerequisite

1992

APSS	240 (2)	Interpersonal and Group Dynamics
APSS	298A	The Helping Relationship
APSS	361 (1)	Public Policy Human Services and Current Issues
APSS	361 (2)	Public Policy Human Services and Current Issues

1993

Soci	203	Introduction to Society
APSS	298A	The Helping Relationship
APSS	331 (1)	Leadership and Group Development

APSS	331 (2)	Leadership and Group Development
APSS	398C	DIRECTED STUDIES: Programme planning and resources
<u>1994</u>		
APSS	398F	DIRECTED STUDIES: Programme planning and resources
APSS	398G	DIRECTED STUDIES: Programme planning and resources
APSS	398H	To Be Determined
PSYC	200 (1)	Introduction to Psychology
PSYC	200 (2)	Introduction to Psychology

COMMUNICATION STUDIES

COMS	364	Communications in the Canadian North
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ENGLISH DEPARTMENT

ENGL	399e/3 AA	Selected Topics in English: Native Studies
ENGL	660	Reading Imagining the Native in Canadian Fiction

HISTORY

HIST	309	History of the Canadian North
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SOCIOLOGY AND ANTHROPOLOGY

SOCI	202/3A 230/4 51	Canadian Society Race and Ethnic Relations
ANTH	203	Aboriginal Indian and Inuit Sociological and Political Organization
ANTH	304	Native People Today

WOMEN'S STUDIES

WSDB	398B/2	Fall 1991	Selected Topics: Native Women
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APPENDIX F

**SAMPLE OF COURSE
OUTLINES
ON NATIVE-RELATED
ISSUES**

CONTENTS

1. 1970-71 Indian Studies - Social Change - The Native People of Canada
2. 1977-78 Interdisciplinary Studies - The Native People of Canada
3. 1986 Communication Studies - Communication in the Canadian North
4. 1988 (summer) Applied Social Science - Interpersonal and Group Dynamics
5. 1988 Communication Studies - Communication in the Canadian North
6. 1989 (summer) Applied Social Science - Interpersonal and Group Dynamics
7. 1989 Applied Social Science - Cree Certificate Program in Family Life Education: Special Seminar in Family Communications
8. 1990 (spring) Applied Social Science - Interviewing and The Helping Relationship: Relationship I
9. 1990 (summer) Applied Social Science - Sexuality and Human Relations
10. 1990 English - Selected Topics in English: Literature of the North American People
11. 1990 Sociology - Canadian Society
12. 1990 (October) Applied Social Science - Program Planning and Resources
13. 1990 (Winter) Applied Social Science - Applied Social Science Approaches to Social Problems
14. 1991 (Spring) Applied Social Science - Leadership in Group Development
15. 1991 (summer) Applied Social Science - Counselling for Native Workers I
16. 1991 Applied Social Science - Certificate in Community Service (memo, course outline)
17. 1991 Women's Studies - Native Women's Issues in Contemporary North America

The Montreal area universities, the Native colleges, and the McGill Native tribal Council, have been discussing the possibility of establishing a Native North American Studies program.

In conjunction with this, this year Loyola College is offering a course dealing with the Native Peoples of Canada.

The course is offered for credit to Day and Evening Division students. Anyone interested is welcome to attend the course lectures.

The course will meet each Monday evening from 7:00 to 9:30 p.m. in the Bryan Building, Room 206, Loyola College.

For further information, please contact Mrs. Gail Valaskakis, Loyola College, 482-0320, local 275.

INDIAN STUDIES

SOCIAL
CHANGE
1970-71
THE
NATIVE
PEOPLES
OF
CANADA



Loyola
OF MONTREAL

SOCIAL CHANGE 1970-1971

The Native Peoples of Canada: Proposed Syllabus

Historical Background:

Sept. 11 Introduction -- Gail Valaskakis, Loyola College
Sept. 18 Indians before European Contact -- Ernest Benedict, North American Indian Travelling College
Indians and European Contact: "Champlain judged by his Indian Policy" -- Bruce Trigger, McGill University
The History of Indian-White Relations in Canada -- Douglas Mandel, University of Windsor
Analysis of the Reserve System -- Michael Mitchell, National Film Board

Anthropology and Culture:

Oct. 12 Patterns and Consequences of Communal Life -- Jerry Cambell
White Roots of Peace
Life-Style: Attitudes & Thought Patterns -- Tom Porter, Iroquois Longhouse
Nov. 16 Language & Culture: Relationship and Implications -- Jerry McNulty, Laval University
Nov. 23 Art, Music, and Oral Traditions -- Gail Valaskakis, Loyola College
Nov. 30 Traditional Indian Education & Implications -- Velma Bourque, Caughnawaga

Sociology:

Sept. 7 Indians and the Family -- Willie Dunn, National Film Board
Sept. 14 Indians & Political Organization -- Frank Howard, M.P., Ottawa
Sept. 21 Indians & their Economic Systems & Implications -- Harold Cardinal, Alberta Indian Association
Sept. 28 Education and its Psychological Impact on Native North American Youth -- Peter Sindell, McGill University
Oct. 25 Urbanization -- Maria Arguelles-Canive, Loyola College

Youth and Religion:

Sept. 1 Historic Native Religions & Philosophy -- Peter Diome, Caughnawaga
Sept. 8 Eskimo Religion & Philosophy -- Elja Menarik, CBC Northern Service
Sept. 15 Myth of Indians in Non-Indian Art & Religion -- Ron Wareham, Loyola College
Sept. 22 Relationship between Indian Art & Religion -- Charles Paris, Loyola College
Sept. 29 Religious Schools & Reserves -- Bill Akin, Loyola College

The Contemporary Situation:

Mar. 8 Native Peoples & the Health, Welfare & Legal Situation, Boyce Richardson, Montreal Star
Mar. 15 Hawthorne Report -- H.R. Hawthorne, University of British Columbia
Mar. 22 White Paper -- Jean Chretien, Minister of Indian Affairs, Ottawa
Mar. 29 A proposal for Red Power
 (a) Economic & Cultural -- Tony Antoine, Alberta Native Brotherhood
 (b) Politics & Direct Action -- Andy Nicholas, New Brunswick Indian Assoc.

* * * * *

8 1

Feb. 28 The Contemporary Experience: Native Rights.
Don Whiteside, Northern Research Division,
Department of Indian and Northern Affairs,
Ottawa

March 7 The Contemporary Experience: The Radical
Voice.
Arnold Goodleaf, Confederation of Indians
of Quebec, Caughnawaga

March 14 The Contemporary Experience: The Quebec
Context.
Micheline Corneiller, Québécoise Artist,
Rosemount CEGEP, Montreal

March 21 The Contemporary Experience: The Traditional Way.
Tom Porter, The White Roots of Peace,
St. Regis Reserve, Ontario

March 28 The Contemporary Experience: Non-native
participation.
JoAnne Hoople, Executive Director,
Canadian Association in Support of Native
Peoples, Ottawa

April 4 Review and Discussion.

THE NATIVE PEOPLES OF CANADA



Register for Interdisciplinary Studies L300 (6 credits)

Fall 1977

Tuesdays from 7:00-9:30 p.m.

To be held in Bryan Building Room 206

Prof. Gail Valaskakis
Communication Studies Department

For information: Centre for Interdisciplinary
Studies (Loyola Campus), 482-0320 loc. 477.

The Centre for Interdisciplinary Studies (Loyola Campus)
Concordia University, 7141 Sherbrooke Street West, Mtl.

(2)

Office Hours - Prof. Valaskakis

Tuesday, 1:00 - 3:00 p.m.

Wednesday, 1:00 - 2:00 p.m.

Friday, 12 noon - 1:00 p.m.

Room: BR-418A

Tel: 482-0320, 414

The assigned readings in the course are:

The Indian: Assimilation, Integration or Separation

by Bowles, Hanley, Rawlyk (Prentice Hall of Canada)

The Canadian North: Source of Wealth or Vanishing

Heritage

by Bowles, Hodgins, Benedickson, Rawlyk (Prentice Hall of Canada)

Never in Anger

by Briggs (Harvard U. P.)

No Foreign Land

by Pelletier, Poole (Pantheon)

People from our Side

by Pitseolak, Eber (Hurtig)

The Fourth World

by Manuel (Collier Macmillan)

And What About Canada's Native Peoples (CASNP)

All are available at the Loyola Campus Bookstore.

(3)

These readings and the material from the course lectures will form the information on which a final exam will be based. The exam will be essay in form, and will take place in the classroom during the exam period. The quality of the understanding reflected represents 1/3 of the course mark.

Each student is asked to submit two course papers or projects.

Paper or Project 1:

A 10 to 15 page paper (or the equivalent presented in another medium) which analyzes the impact of Euro-Canadian contact on the traditional culture of any designated Native tribe or regional group (i.e. Ojibway, the Inuit of Baffin Island, Caughnawaga, etc.) is due on TUESDAY, NOVEMBER 29, 1977. The project represents 1/3 of the course mark.

Paper or Project 2:

A 10 to 15 page paper (or the equivalent in another medium) which EITHER

1. Extends the work of the first paper and analyzes the contemporary situation of the tribe or regional group chosen.
2. Analyzes a designated contemporary problem facing Native people (i.e. urbanization, the Indian Act, Land Rights, Mercury Poisoning, Education, Economics, etc.).

The assignment is due on TUESDAY, MARCH 14, 1978. The project represents 1/3 of the course mark.

It is expected that these papers or projects present serious work. Papers should be typed, properly documented with footnotes, and include a bibliography. Projects which take the form of a film, slide/tape presentation, audio tape, photo essay, curriculum unit, etc. should be discussed early in the term.

(b) Schedule

Sept. 13 Introduction to the course.
Gail Valaskakis

Sept. 20 The Indian Experience Before European Contact: Three Messages.
Ray Fadden, Six Nations Indian Museum, Oneota, New York

Sept. 27 The Canadian Indian Experience: Early Post-Contact Period.
Ernest Benedict, St. Regis Reserve, Ontario

Oct. 4 The Canadian Indian Experience: The Late Post-Contact Period.
Michael Mitchell, Director, North American Indian Travelling College, Cornwall Island, Ontario

Oct. 11 The Inuit Experience: The Land and the People in Traditional Times.
William Kemp, Northern Quebec Inuit Assoc.

Oct. 18 The North: The Early Post-Contact Period.
Keith Crowe, Office of Native Land Claims, Dept. of Indian and Northern Affairs, Ottawa

Oct. 25 The North: The Late Post-Contact Period.
Eric Gourdeau, former Director General du Nouveau Quebec, Quebec

Nov. 1 Indian Treaties in Historical Perspective.
Roberta Jamieson, Legal Counsel, National Indian Brotherhood, Ottawa

Nov. 8 The James Bay Settlement.
James O'Reilly, Legal Counsel, Grand Council of the Cree, Montreal

Nov. 15 The Inuit Experience: The Administration of Criminal Justice: Frobisher Bay, N.W.T.
Harold Finkler, Northern Research Division, Dept. of Indian and Northern Affairs, Ottawa

(7) Nov. 22 The Northern Economic Situation: Co-ops in Quebec.
Peter Murdoch, General Director, Federation des Cooperatives du Nouveau Quebec, Montreal

Nov. 29 Native Education in Quebec: An Overview.
Velma Bourque, Department of Indian and Northern Affairs, Quebec

Dec. 6 Review and Discussion.

Second Term

Jan. 10 Native Art, Past and Present.
Mark Montour, Mohawk Artist, Caughnawaga.

Jan. 17 Native Oral Tradition and Music, Past and Present.
Gail Valaskakis

Jan. 24 Contemporary Native Films.
Gail Valaskakis

Jan. 31 Federal Indian Policy and the Indian Act: A Critique.
Andrew Desile, Chief, Confederation of Indians of Quebec, Caughnawaga.

Feb. 7 The Contemporary Experience: Metis and Non-Status Indians.
Eddie Gardner, Montreal Native Friendship Centre, Montreal

Feb. 14 The Contemporary Experience: Urbanization and Employment.
Jim Rosetti, Regional Director, Native Employment, Public Service of Canada, Montreal

Feb. 21 The Contemporary Experience: The North
Elija Menarik, Producer, C.B.C. Northern Service, Montreal

Communication Studies 364

Communication in the Canadian North

Fall 1986

Gail Valaskakis
Administration Bldg. 320-1
848-2084

Monday: 1:15-4:00 P.M.

Office Hours: Anytime by appointment

This course focuses on the Eastern Arctic to examine (1) the historical context of Inuit-White interaction; (2) the role media technology have played in northern native social, cultural and economic change; (3) research on the impact and role of northern media; (4) experimental and ongoing communications developments involving Inuit; and (5) northern communications policy issues.

Required Readings:

Pitseolak, Peter and Dorothy Eber. People from Our Side. Hurtig, 1975.

Raine, David F. Pitseolak: A Canadian Tragedy. Hurtig, 1980.

Valaskakis, Gail. "The Other Side of Empire: Contact and Communication in Southern Baffin Island," Culture, Communication and Dependency: The Tradition of H.A. Innis. W. Melody, P. Heyer & L. Salter, eds. Ablex, 1981.

Carey, James. "Harold Adams Innis and Marshall McLuhan," McLuhan Fro and Con, Raymond Rosenthal, ed. Penguin, Pelican, 1972c.1968.

Brody, Hugh. "Ilira: Meeting with the White Man," Bulletin, Vol. 18, No.1, September, 1977. The Canadian Association in Support of Native Peoples.

Elberg, Nathan. "The Real Inuk," Etudes Inuit Studies Conference, Montreal, 1984.

Valaskakis, Gail. "Restructuring the Canadian Broadcasting System: Aboriginal Broadcasting in the North," the Challenge for Change Symposium, the University of Alberta and Access Alberta, November, 1985.

Communications and the Canadian North, Communication Studies Department, Concordia University, 1983, (Farrell; Hendrie; Roth; Coldevin and Wilson; Marquand; Valaskakis; Banks; Schwartzman).

Suggested Readings:

Briggs, Jean. "Never in Anger. Harvard University Press, 1970.

Brody, Hugh. The People's Land: Eskimos and Whites in the Eastern Arctic. Penguin, 1975.

Bell, David V.J. Power, Influence and Authority. Oxford University Press, 1975.

Carey, James. "Canadian Communications Theory: Extensions and Interpretations of Harold Innis," Studies in Communication, G. Robinson and D. Theall, eds. Montreal: McGill University, 1975.

CRTC The 1980's: A Decade of Diversity: Broadcasting Satellites and Pay TV. Report to the Committee on Extension of Service to Northern and Remote Communities, 1980.

CRTC The Northern Broadcasting Policy, 1983.

"The Far North: Ten Studies," Journal of Communication, Vol. 27, No. 4, Autumn, 1977. Dicks, Hudson, O'Connell, Coldevin, Steinbring & Hamer, Filep, Orvik, Foote, Madigan & Peterson, Porcaro.

"Communications," Etudes/Inuit/Studies, Vol. 6, No. 1, 1982. Graburn, Valaskakis, Coldevin & Wilson, Stenbaek-Lafon, Charron.

Pitseolak and Eber, Briggs, Raine and Brody (People's Land) are available at the Bookstore. All the assigned articles are available in the Learning Centre, and a Bibliography on New Technologies and Native People in Northern Canada: an Annotated Bibliography of Communications Projects and Research (Seaton and Valaskakis) is available in the Learning Centre. Short papers and Handouts will be provided in class.

Assignments:

Students are asked to submit two papers during the term:

1. A short, cogent critical analysis of Inuit-White interaction based on the following readings: Pitseolak and Eber, Raine, Valaskakis (The Other Side of Empire) and Brody (Ilira). What historical trends developed as change agencies moved North and how are these illustrated in Peter Pitseolak's autobiography? What role have early media played in reinforcing interactional trends? Include footnotes and bibliography. Maximum: 4 typed pages.
Due: October 20, 1986.
2. Select one form of communication which has entered the North since contact--literacy; broadcast, community or HF radio; newspapers; television; film; telephone; interactive broadcasting, etc. Discuss the role, usefulness and potential and problems of this medium for communication among Inuit and between Inuit and Whites. Refer to the framework provided by Innis (Carey) and to historical factors. Research might begin with articles from the Journal of Communication, Etudes/Inuit/Studies, and Communication and the Canadian North. Include footnotes and bibliography. Maximum: 15 typed pages.
Due: December 1, 1986.

Marking:

Paper No. 1: 30%

Paper No. 2: 50%

Participation: 20%

Schedule

September 8	Introduction
September 15	Northern Native Lifestyles; Explorers: Ships and contact. Readings: <u>Pitseolak and Eber</u> Films: North; Yesterday-Today: the Nelsilik Eskimo
September 22	Whalers: Services and Technology Missionaries: Literacy and Leaders Readings: <u>Pitseolak and Eber</u> ; <u>Valaskakis (the Other Side of Empire)</u> ; <u>Carey</u> .

September 29	Traders: Trapping and Trading Police: Sovereignty and social control Readings: <u>Brody</u> Films: North of 60 East; Assignment Northwest
October 6	Wars and the Post-war Period: Transportation and Defence Settlements and Services Radio and written materials Readings: <u>Raine</u> ; <u>Hendrie</u> ; <u>Farrell</u> Films: Aviators of Hudson Strait
October 13	Thanksgiving
October 20	Film; Television Research on Social & Cultural Impact; Telesat Canada Bill. Readings: <u>Marquand</u> ; <u>Coldevin</u> and <u>Wilson</u> . Films: Natsik Sealing; Sikusilarmiut <u>Paper #1 Due</u>
October 27	Telephone; Interactive Satellite Experiments; Telidon Readings: <u>Valaskakis</u> (Participatory Development and Inuit Interactive Experiments)
November 3	Broadcast Television: Inuit Broadcasting Corporation Readings: <u>Banks</u> Film: Magic in the Sky
November 10	Northern Communications Policy; off-satellite and Pay-TV Readings: <u>Roth</u>
November 17	Northern Native Broadcast Access Program and Native Communications Program Readings: <u>Valaskakis</u> (Restructuring the Canadian Broadcasting System)
November 24	The Future: Issues, Problems and Prospects Innis reconsidered Readings: <u>Swartzman</u> and <u>Elberg</u>
December 1	Presentation of Papers <u>Paper #2 Due</u>

SECOND TERM - July 27-31, 1988.

As the focus this term is on group dynamics you will undoubtedly notice a shift from the interpersonal focus to a group focus. Therefore, the goals, expectations, assignments, etc. for this term will be different from, although in some cases similar to, the requirements for the first term. As a reminder, all course assignments must be completed to pass the course.

Course Goals

The goals of this course are to provide experiences which will help you to:

1. To learn about myself as a member of a group;
2. Learn about and practice observational and diagnostic skills in groups;
3. Learn about and practice skills in appropriate participation and interventions in groups;
4. Acquire understanding of theoretical concepts in the development and the change process in groups.

The Nature of the Course (Second Term)

This course will focus on you as a member of a group. There will be opportunities for you to:

1. develop insight and sensitivity to yourself and others in relatively unstructured group;
2. link your experience to theory;
3. try out new behaviours in a variety of situations;
4. practice and improve observational skills;
5. give and receive feedback to gain further insight into your own and others' behaviours in a group;
6. contribute your observations, analyses, comments on the group process.

This section of the course utilizes the "laboratory method" of learning. As you now know, this method entails learning-by-doing, reflecting on your experiences and then conceptualizing from those activities. It is assumed that you will learn group development and diagnostic skills by being actively involved and applying theoretical concepts. In addition to the group experience, the student will be given a theoretical basis for conceptualizing the group's process and development. Observations of and reactions to the group should be recorded in a log after each session. You will be given the opportunity to link data to theory that will be presented in lectures, required readings and class discussions.

Communications Studies 364
Communications and the Canadian North

Fall, 1988. Wednesdays: 8:45-11:30 a.m.

Office Room B/423

Lorna Roth Hours: Wednesdays,
4685 Earnscliffe Avenue
482-4421

11:45 a.m. - 1:00 p.m.
848-2551

Northern aboriginal communications experiences and practices represent a body of historical evidence which has played an important role in reframing communications and culture in Canadian society. This course will familiarize students with relevant historical, empirical, and theoretical material pertaining to Northern communications development.

Focussing mostly, though not exclusively, on the Eastern Arctic, this course will examine: a) the historical and theoretical contexts of aboriginal/non-native interaction in the Arctic; b) the role media technology have played in northern native social, cultural, and economic change; c) research on the impact of southern and northern media on native lifestyles and participatory development; d) the role of media projects in the development of northern native communications practices and broadcasting policy; e) northern communications policy issues and their resolution; and f) the role aboriginal broadcasting and policy lobbying has played as an (inter)national model for fourth world communications strategies in general.

Throughout the course, an attempt will be made to identify the dominant theoretical threads that have been woven into the communications research, discourse, and practices taking place within the Canadian Arctic regions.

Required Readings:

Brody, Hugh. **Living Arctic: Hunters of the Canadian North.** Toronto: Douglas & McIntyre, 1987.

Bruce Alden Cox (Ed.). **Native People, Native Lands: Canadian Indians, Inuit and Métis.** Ottawa: Carleton University Press, 1987. Selected Readings.

Caplan, Gerald, Florian Sauvageau et al. **Report of the Task Force on Broadcasting Policy - Ch 20 - Native Peoples.** Ottawa: Minister of Supply and Services Canada, 1986.

Carey, James. "Canadian Communication Theory: Extensions and Interpretations of Harold Innis," G.J. Robinson and Donald Theall, **Studies in Canadian Communications.** Montreal: McGill University Programme in Communications, 1975.

Communication Studies Department. **Communications and the Canadian North.** Montreal: Concordia University, 1983. Selected Readings.

CRTC. **The Northern Broadcasting Policy.** March 10, 1983.

CRTC. **The 1980's: A Decade of Diversity: Broadcasting Satellites and Pay-TV.**

Report of the Committee on Extension of Service to Northern and Remote Communities. Ottawa: Canadian Government Publishing House, 1980.

Dominguez, Virginia R. "Of Other Peoples: Beyond the "Salvage" Paradigm," in Hal Foster (ed.). **Discussions in Contemporary Culture - Volume One.** Bay Press: Seattle, 1987, p. 131 - 137.

Elberg, Nathan. "In Search of . . . real Inuit," Manuscript for 4th Inuit Studies Conference. Montreal, November 15 - 18, 1984.

Roth, Lorna. "Inuit Media Projects and Northern Communication Policy," in **Communications and the Canadian North.** Montreal: Concordia University - Communication Studies Department, 1983.

Roth, Lorna and Gail Yalaskakis. "Northern Aboriginal Broadcasting: A Case Study in the Democratization of Communications," to be published as chapter in **forthcoming** book by Union for Democratic Communications Conference Proceedings (Black Rose Press), to be edited by Marc Raboy and Peter Bruck.

Yalaskakis, Gail. "Television and Cultural Integration: Implications for Native Communities in the Canadian North," in Lorimer, Rowland M. and Donald C. Wilson (eds.). **Communication Canada: Issues in Broadcasting and New Technologies.** Toronto: Kagan and Woo Ltd., 1988.

Yalaskakis, Gail. "The Other Side of Empire: Contact and Communication in Southern Baffin Island," in W. Melody, P. Heyer & L. Salter, (eds.). **Culture, Communication and Dependency: The Tradition of H.A. Innis.** New Jersey: Ablex Publishing Corporation, 1981.

Suggested Readings:

Bellman, David (ed.). **Peter Pitseolak (1902-1973): Inuit Historian of Seekooseelak (Exhibition Catalogue).** Montreal: McCord Museum, 1980. (Available from McGill-Queen's University Press.)

Berkhofer, Jr., Robert F. **The White Man's Indian.** New York: Vintage Books, 1979.

Briggs, Jean L. **Never in Anger: Portrait of an Eskimo Family.** Cambridge, Mass.: Harvard University Press, 1970.

Brody, Hugh. **The People's Land: Whites and the Eastern Arctic.** Middlesex: Penguin Books, 1975.

Freeman, Minnie Aodla. **Life Among the Qallunaat.** Edmonton: Hurtig Publishers, 1978.

Gedalof, Robin (ed.) and Ipellie, Alootook (Illustrator). **Paper Stays Put: A Collection of Inuit Writing.** Edmonton: Hurtig Publishers, n.d.

Harper, Kenn. **Give Me My Father's Body: The Life of Minik, The New York Eskimo.**

Frobisher Bay: Blacklead Books, 1986.

Northern Quebec Inuit Association. **The Northerners**. Montreal: Northern Quebec Inuit Association, 1974.

Pitseolak, Peter and Dorothy Eber. **People From Our Side**. Edmonton: Hurtig Publishers, 1975.

Reine, David F. **Pitseolak: A Canadian Tragedy**. Edmonton: Hurtig Publishers, 1980.

Said, Edward W. **Orientalism**. New York: Vintage Books, 1979 - Introduction, p. 1 - 28.

The following books have been ordered and are available at Paragraphe Bookstore on Mansfield St at the corner of Sherbrooke St.:

Brody, Hugh. **Living Arctic: Hunters of the Canadian North**. Toronto: Douglas & McIntyre, 1987. (35 copies)

Bruce Alden Cox (Ed.). **Native People, Native Lands: Canadian Indians, Inuit and Métis**. Ottawa: Carleton University Press, 1987. (10 copies)

Berkhofer, Jr., Robert F. **The White Man's Indian**. New York: Vintage Books, 1979. (10 copies)

I have photocopied 3 copies of all relevant articles and placed them in the Learning Centre on the third floor. At the Learning Centre, there is a small Northern native communications library to supplement the texts in the Vanier and Norris libraries. ✓

You may also want to go to the McGill Library or the Anthropology of Development reference room for some materials. McGill used to have a dedicated northern library, but its collection has been integrated with the McLennan collection.

Assignments and Class Participation:

Students are expected to participate actively in class discussions and will be asked to present or critique readings.

Assignment 1:

Select one form of communications which has entered the North since contact -- literacy; broadcast, community or HF radio; newspapers; television; film; telephone; interactive broadcasting, etc. Discuss the role, usefulness, potential, and problems of this medium for communications among aboriginal peoples and between aboriginal peoples and non-native persons. Refer to the framework provided by Innis (Carey) and to historical factors. Include abstract, footnotes, bibliography. Maximum: 15 typed pages.

Assignment 2:

Select a theme or issue in aboriginal communications development that interests you and present

it in its historical context. Choose any communications theory that will throw light on this particular issue or theme and demonstrate how the theory can be used to better understand this issue. Include abstract, footnotes, bibliography. Maximum: 15 pages.

Possible Research Topics:

The Role or Impact of Historical or Contemporary

- Oral tradition
- Literacy
- Transportation (surface and/or air)
- Change agents such as explorers, whalers, missionaries, traders, RCMP
- Federal/provincial/territorial government
- Legal aid services
- National and Regional Native organizations
- Technology
- The DEW line
- Native newspapers
- Southern news on the North

Institutional Roles in Native Communications

- Department of Indian and Northern Affairs
- Department of Secretary of State
- Department of Communications - federal and/or provincial
- Radio Québec

Native Communications Societies and Projects

Interactive Satellite Experiments

Satellite Television

CBC Northern Service

- Historical context
- Radio
- TV
- Northern Quebec
- Igloolik
- Northern Programming
- Policy

Northern Communications Policy

- CRTC or DOC
- Historical Context
- Current Issues
- Caplan-Sauvageau Task Force Position
- Present Proposed Broadcasting Act.

Film Distribution in the North

- Commercial or NFB

Current Policy
Sponsored Films

Representation of Aboriginal Peoples in Southern Media

Notions of Aboriginal Culture(s)

- Museumization
- Active living culture
- Culture as defined by Northern Broadcasting Policy
- Culture as defined by aboriginal peoples

Marking:

Paper No. 1: 40 %

Paper No. 2: 40 %

Participation: 10 %

Tentative Schedule:

September 7	Introduction - overview of theoretical and empirical bodies of evidence to be elaborated in course. Arctic airplane crash scenarios.
September 14	Northern Native Lifestyles - history of early contacts with change agents; Innis and Carey.
September 21	Innis and Carey, continued; Brief history and impact of explorers, whalers, missionaries on native lifestyle.
September 28	Introduction and parameters of literacy; RCMP - sovereignty and social control; Trading and dependency patterns.
October 5	Communication and development theories; introduction of media to North - CBC radio, film; the role of the NFB in Northern native communications development; representation of aboriginal peoples as "Others" by dominant cultures in Canada.
October 12	Extension of live broadcasting communications infrastructure to north; Telesat Canada Bill; the satellite debates; telephone and corporation extension; Television - research on social and cultural impact; the cultural right of refusal to communicate and the right to privacy. Luddism.
October 19	Interactive satellite experiments and other media projects in the north; "pro-social" use of media for native cultural and linguistic purposes; the aboriginal challenge to policy-makers.

October 26 Broadcast television; Inuit Broadcasting Corporation; CRTC initiatives re: aboriginal broadcasting; the lobbying and consultation process. The Therrien Committee Recommendations; the Costs of Choice for northern peoples.

November 2 Northern Communications Policy - recent evolution and implications; Northern Native Broadcast Access Program - Details, Problems and Evolution; Native Communications Program.

November 9 Native Communications Societies; NACS (National Aboriginal Communications Society); the right to communicate debate and its application to the Canadian Arctic and sub-Arctic regions.

November 16 Perspectives on Notions of Aboriginal Culture and Communications in the North. Language, tradition, the construction of cultural heritage using electronic technology; aboriginal publications - literary and political; aboriginal print-making; carving and other artistic endeavors.

November 23 Third language broadcasting - Caplan-Sauvageau Task Force position; Standing Committee on Culture and Communications; Proposed Broadcasting Act, Bill C-136 and its Amendments.

November 30 Applications of Canadian aboriginal experiences to Third World and Fourth World Developing areas; Speculations on the Future; and class presentations.

Class One - Scenario Outline:

It is February 4. You are flying to Pangnirtung on Baffin Island. About 20 minutes after taking off from the Iqaluit (Frobisher Bay) airport, the pilot announces that there is a problem with the airplane and that an emergency landing will have to be made. Because you are on a small aircraft, a twin-otter, there is no steward(ess) to assist you or to remind you of emergency procedures. Before you can begin to panic or become nervous, the plane flips over and begins to fall very rapidly. It crashes atop a small hill and begins to burn. You are upside down in your seats, but you and 6 other passengers, including the co-pilot, survive the crash. You all have cuts and bruises and are rather shook up, but you are able to get out of the plane before it is completely destroyed. The co-pilot has rescued a small amount of emergency rations, some matches, a coleman stove, a gun, a snow knife, and some blankets from the cockpit. With 7 hungry and cold people, the equipment the co-pilot has might last for a few hours. You might not be rescued for several days, however.

There are 7 of you abandoned somewhere north of Frobisher Bay and south of Pangnirtung. You include:

The male co-pilot of the airplane.

3 government employees:

one is a female data processor, new to the north;

one is an Inuk, female, health and welfare social worker, returning to her home community after a two-week vacation in the south;

one is a male psychiatrist going to the community to establish an outreach program.

A grade one, female, teacher going up to replace a pregnant, non-native teacher who has just gone on maternity leave.

A male welder going to the north because of lengthy unemployment in the south.

A male Pentecostal missionary.

Remember, you might have a long wait before being rescued, if you choose to remain at the site of the crash. The co-pilot seems to recall that there is an Inuit outpost camp not far away, but he has no compass and is too disoriented to figure out in which direction it might be located. It is minus 60 celsius and you clearly did not plan to spend more than a half-hour exposed to this degree of coldness.

Using the above scenario as a guide to the parameters of this simulated experience, choose one of the seven parts to play, and act out the next hour together. Try and respond to the situation in as realistic a manner as possible. While you are acting out the simulation, try to remain aware of what is happening in the group, so that you can contribute to the analysis afterwards.

Concordia University
Applied Social Science C240 ZG
Summer, 1989
Shirley Walker/Cookie Dubney

INTERPERSONAL AND GROUP DYNAMICS

Course Outline

CREE Certificate in Family Life Education

Because this course is divided into two distinct yet related parts, the course outline will focus on the course goals, expectations, assignments, etc. for the two semesters in two different sections. Pages 1-10 deal with the course in May where the focus is on interpersonal relationships. In the second term, the main focus is on group dynamics and pages 11 to 16 will explain further what is required. All course assignments must be completed to pass the course.

TEXTS:

Both terms: Johnson, David. Reaching Out--Interpersonal Effectiveness and Self-Actualization. 3rd Edition. New Jersey: Prentice-Hall, 1986.

Second term: Dimock, H. How to Observe Your Group. 2nd Edition. Guelph: University of Guelph, 1985.

Concordia University
Applied Social Science 454
Fall, 1989
Cookie Dubney/Shirley Walker

CREE CERTIFICATE PROGRAM IN FAMILY LIFE EDUCATION

SPECIAL SEMINAR IN FAMILY COMMUNICATIONS

Course Outline:

The overall goal of family life education is to help individuals and families cope effectively with normal crises of life. As a family life educator, the importance of understanding communications in a family cannot be underscored. This course is therefore designed to provide students with an opportunity to explore, study, and discuss the family at crucial points in the life cycle. Becoming aware of your own values and learning to interact with others whose values may differ from yours is an important part of this course. Being able to examine a range of variations in family life, including an understanding of your own family experience will be helpful in your role as an effective practitioner in the field of family life education.

Throughout the course, students will be encouraged to pursue their own areas of interest, e.g., related reading on current trends in research and present practice. To help integrate theory with practice, projects will reinforce and augment classroom activities.

The course design will include theory input, observation and demonstration exercises, role play, and practice and discussion sessions.

Goals and Objectives

Throughout the course students will be given an opportunity:

1. to develop an understanding of the importance of communication as an integral part of a family unit.
2. to explore their own values and attitudes as they relate to society's changing images of the family.
3. to integrate theory with practice through observation, reflection and readings.
4. to develop a life cycle relevant to the Cree Community.

ApSS 298 (Cree)
Interviewing & The Helping
Relationship I
April 1990
Shirley Walker
Cookie Dubney

Text: Benjamin, Alfred. The Helping Interview (3rd. Ed.)
Boston: Houghton-Mifflin Co., 1981.

Course Goals:

To provide concepts and experiences which will help you to develop an effective and appropriate style of interviewing.

- 1) Promote understanding of yourself as interviewer and interviewee. (Role Definition).
- 2) Acquire skills in analyzing, preparing for and conducting interviews.
- 3) Explore interviews used in specific contexts such as counselling, discipline, persuasion and negotiation.
- 4) Evaluate effective and less effective interviewing techniques.

Objectives:

- To help the students become more aware of their listening skills.
- To teach students how to focus, follow and identify their client's issues.
- To help students develop an effective method of data collection.
- Learn to reflect feelings and content.
- To develop and practice a range of interventions that are appropriate in a traditional setting.
- To learn to confront a client.
- To learn effective and appropriate self-disclosure.
- To structure information and develop an action plan.

Concordia University
Applied Social Science C453/1-ZG
Summer 1990
Cookie Dubney
Shirley Walker

Sexuality & Human Relations

CREE FAMILY LIFE EDUCATION

COURSE OUTLINE

This course is designed to provide basic accurate and current information about human sexuality and to afford students an opportunity to further their understanding of the influence sexuality has on everyday living. Since our interpersonal behaviour is influenced by our feelings, attitudes and values, time will be spent identifying these as they relate to sexuality.

GOALS

The course goals include:

- 1) a greater understanding of human sexuality;
- 2) an expanded awareness of the students' own sexual values and attitudes and of themselves as sexual beings;
- 3) more comfort in discussing this aspect of life;
- 4) facilitation of responsible sexual decision making.

METHODOLOGY

Lecturettes, class discussion, films and small group participation will be utilized as modes for learning. Some guest lecturers on video will also be scheduled.

STRUCTURE

Sessions will include didactic input and small group participation.

ASSIGNMENTS

Assignments are due on date stated. Papers will not be accepted after due date unless some other arrangement has been made with instructor PRIOR to due date.

Offered 1990-91.

ENGLISH 399e/3 AA.

Instructor: R. Sommer.

Time: Tuesdays, 18:05 - 20:10.

Title: Selected Topics in English: Literature of the North American Peoples.

Description: This course is intended to provide an overview of native verbal tradition and creative expression as transcribed, translated, or written originally and published in English language texts. Works representing major regions and tribal cultures will be studied; critical problems in the evaluation of collectively-authored works will be considered where appropriate. A final section will be devoted to study of contemporary writing by individual native authors.

Texts: Kay Hill, Glooscap and His Magic. McClelland & Stewart. ISBN 0-7710-4117-9.

Joseph Bruchac, The Faithful Hunter: Abenaki Stories. Greenfield Review Press. ISBN 0-912678-75-5.

Joseph Bruchac, Iroquois Stories. The Crossing Press. ISBN 0-89594-167-8.

Harold Courlander, The Fourth World of the Hopis. Univ. of New Mexico Press. ISBN 0-8263-1011-7.

Paul G. Zolbrod, Diné Bahane': The Navajo Creation Story. Univ. of New Mexico Press. ISBN 0-8263-0735-3.

Raymond J. De Mallie, ed. The Sixth Grandfather. Univ. of Nebraska Press. ISBN 0-8032-6564-6.

Paula Gunn Allen, ed. Spider Woman's Granddaughters. Fawcett Columbine. ISBN 0-449-90508-X.

Louise Erdrich, Tracks. Harper & Row. ISBN 0-06-097245-9.

(These texts will be taken up in the order listed here.)

Writing Assignments: Two term papers no more than the equivalent of 10 to 15 double-spaced typewritten pages (3000 to 4500 words) in length. The first will be due 27 November, the second on 2 April. The papers together

may count for approximately one-third to one-half of the final course grade.

The first term paper shall include as complete a bibliography as possible of past and current publications relating to general culture, history, and oral narrative traditions of one specific native people not represented in the above texts for the course. The bibliography shall be accompanied by comments on the current status of the books listed, e.g., currently available, in the Concordia library (include call number etc.), available at the McGill library, out of print; together with a short statement where possible of the general contents, subject(s), argument. Finally, a short discussion of the suitability or unsuitability of the available material for future inclusion in this or a similar course (including the availability of currently published and appropriate texts).

The second term paper shall be a critical essay on the relationships between the writing of an individual contemporary native author and specific regional and tribal as well as general native traditional modes of narrative. Any student who wishes to undertake an alternative term project should submit a short written proposal to the instructor at least three weeks before the paper is due.

Examinations: Unannounced short quizzes may be given at any time and, depending on their frequency, may count for as much as one-third of the final course grade. There will be up to two in-class or take-home examinations during the semester periods of scheduled classes, and a scheduled final examination, counting together for between one-third and one-half of the final course grade.

Participation: Attendance, as for example indicated by failure to hand in in-class spot quizzes (or assigned papers on the due date), may at the discretion of the instructor adversely affect (up to 20%) the final course grade. Contribution to class discussions may at the discretion of the instructor positively affect (up to 20%) final grade.

Grading: To receive a passing grade, the student must submit all assignments. Quality of writing counts in all grading. "D" generally means "unsatisfactory," "C" means "satisfactory," "B" is "very good" and "A" "excellent."

Soc.181/3/A
Concordia University
MW 13:15-14:30
1990/1991

Vered Amit-Tarai
Office: ER 202-31
Tel: 848-2146
Office Hours:
MW: 11:00-12:00 or
by appointment

CANADIAN SOCIETY

The purpose of this course is to familiarize students with theoretical perspectives and concepts used by sociologists to study the Canadian setting. We will examine the application of these perspectives in respect to specific Canadian issues.

COURSE MATERIALS: The course will comprise lectures, readings (textbook and original articles) and student oral presentations. You will be responsible for covering all these materials so regular class attendance will be necessary.

COURSE EVALUATION:

<u>Two exams:</u>	25% each
<u>Oral Presentations:</u>	20%
<u>Essay</u>	50%

Exams: These will be based on lectures, readings and possibly student presentations. They will comprise short answers and essays.

Oral Presentation: Each student will be responsible for a 15-20 minute oral presentation on the topic of Canadian Autonomy and National Identity. The presentations will take place during October and November. Attendance at oral presentations is compulsory. Students who are repeatedly absent from the presentations of their classmates may have marks deducted from their final grade.

Essay: 15-20 double-spaced, typed pages based on library research. You will be given a list of essay topics from which you will select one. The essay will be due during the second semester.

Grading:

90-100.....A+	77-79.....B+
85-89.....A	73-76.....B
80-84.....A-	70-72.....B-
67-69.....C+	57-59.....D+
63-66.....C	53-56.....D
60-62.....C-	50-52.....D-
	40-F

APSS 398 C / 2 - ZG
CREE FLE CERTIFICATE
COOKIE DUBNEY
SHIRLEY WALKER
OCTOBER 1990

PROGRAM PLANNING and RESOURCES

GOALS

THE GOAL OF THIS COURSE IS TO ENABLE STUDENTS TO INVESTIGATE AND FAMILIARIZE THEMSELVES WITH THE VARIOUS RESOURCES THAT ARE AVAILABLE IN THE CITY. THEY WILL ALSO LOOK AT THE FORMATION, STRUCTURE, AND MAINTENANCE (RUNNING) OF EACH OF THESE ORGANIZATIONS WERE APPLICABLE. STUDENTS WILL LOOK AT PROGRAM PLANNING AND BEGIN TO LEARN HOW TO IMPLEMENT PROGRAMS OF THEIR CHOICE IN THEIR OWN COMMUNITIES.

OBJECTIVES

1. STUDENTS WILL DEVELOP A TOOL WITH WHICH THEY CAN INVESTIGATE THE VARIOUS RESOURCES VISITED.
2. STUDENTS WILL BECOME FAMILIAR WITH CONTACT PEOPLE OF THE VARIOUS ORGANIZATIONS.
3. STUDENTS WILL BEGIN TO DEVELOP THEIR OWN PROGRAM PLANS FOR THEIR GROUPS. AN EXAMPLE WOULD BE "NATIVE AIDS AWARENESS DAY". THIS PROGRAM PLANNING CAN BE APPLIED TO THE GROUPS YOU WILL BE DOING IN APSS 431 IN THE JANUARY AND APRIL 1991 SESSIONS.

METHODOLOGY

STUDENTS WILL VISIT AND INTERVIEW A VARIETY OF RESOURCES IN MONTREAL. GUESTS WILL ALSO BE INVITED TO MAKE PRESENTATIONS OF PROGRAMS THAT CAN NOT BE VISITED.

ASSIGNMENTS

1. DAILY LOGS WILL BE REQUIRED THAT INCLUDE THE STUDENTS THOUGHTS FEELINGS AND IDEAS FOR IMPLEMENTATION OF PROGRAMS THAT THEY ARE SEEING AND HEARING ABOUT.

VALUE; 10%

Concordia University
Department of Applied
Social Science
Cree Family Life Education
ApSS 250/4-ZG
Winter 1990
C. Dubney & S. Walker

CERTIFICATE IN FAMILY LIFE EDUCATION

APPLIED SOCIAL SCIENCE APPROACHES TO SOCIAL PROBLEMS

This course is an introduction to Applied Social Science Approaches to Social Problems. It will focus on learning and social change processes which are at the base of efforts to improve the quality of life. The central concepts of the course will be explored and understood in relation to the specific social problem and intervention interests of the student. The design of the course, therefore, implies some involvement in the community by each participant.

Course Objectives

- To promote awareness of different approaches to responding to social problems;
- To promote a basic understanding of the normative-reductive approach to psycho-social interventions;
- To promote the identification of interest and priorities of each with respect to social problems and issues;
- To enable students to identify learning goals and strategies related to their intervention interests;
- To provide an opportunity for students to learn skills useful to a change agent in social systems, such as, collecting information, reporting and analyzing information, intervention analysis, and collaboration.
- To acquire knowledge about the existing resources in each community.

Assignments

The assignments in this course 'build' on one another and are designed to deepen your understanding of a selected social problem and of the issues and approaches to intervention related to it.

Concordia University
Applied Social Science 431-ZG
January and April 1991
Instructor: Shirley Walker
and Cookie Dubney

CREE CERTIFICATE IN FAMILY LIFE EDUCATION

LEADERSHIP IN GROUP DEVELOPMENT

Course Outline

Basic Texts:

Dimock, Hedley G. Monograph Series: a) Planning Group Development;
b) Factors in Working with Groups; c) How to Observe Your Group.

Johnson, David W., Johnson Frank P. (1987). Joining Together (3rd edition).
Englewood Cliffs, New Jersey: Prentice Hall.

Course Goals:

The goals of this course are to enable you to:

- develop a sense of your personal beliefs and values;
- to understand your own interpersonal style and how it affects your leadership in groups;
- to develop skills in relation to process observation, diagnosis, interventions and planning agendas for groups.

The purpose of this is to help you become aware of your values and attitudes and how they guide your work with others in group situations. This course is designed to provide you with an opportunity to increase your effectiveness in small groups both as a leader and a member.

Our hope is that after completing this course you will be able to have a better understanding of yourself in relation to group processes and an increased ability to take action in working with groups.

Course Structure:

Class Sessions: Throughout the week class sessions will be devoted largely to presentation and application of relevant theory, skill practice, discussion of experience and mutual support and assistance. It is expected that approximately half of the activities related to the course will take place in class,



Concordia

UNIVERSITY

Date: September 12, 1991

To: Dr. R. Kavanagh, Graduate Studies

From: Cookie Dubney, Applied Social Science

Dear Anne Marie,

Further to our telephone conversation and your request for the course outlines of the Cree Certificate in Family Life Education, I would like to stress that these outlines are based on course outlines for sections given in this department, but differ due to three major factors:

1. all our courses up north are taught in five-day intensive segments for 3 credits;
2. they are all taught by the same two professors; and
3. the same group of sixteen students are following this three-year program.

As you can see, these conditions are radically different from on-campus courses. Nevertheless, I hope the outlines can be of help.

Sincerely,


Cookie Dubney

C. Dubney
Instructor &
Project Administrator
Cree Certificate in Family Life Education

CREE CERTIFICATE IN FLE
APSS 398F/1 - ZG
COUNSELLING FOR NATIVE WORKERS 1
JULY 1991
COOKIE DUBNEY & SHIRLEY WALKER

TEXTS: BENJAMIN, ALFRED; THE HELPING INTERVIEW BOSTON:
HOUGHTON-MIFFLIN CO., 1981.

MCEVOY, MAUREEN. LET THE HEALING BEGIN. B.C.:
NICOLA VALLEY INSTITUTE OF TECHNOLOGY., 1990.

MEIER, SCOTT. THE ELEMENTS OF COUNSELING.
CALIFORNIA: BROOKS/COLE PUB., 1989.

GOALS:

1. TO INTRODUCE STUDENTS TO THE BASIC CONCEPTS OF NATIVE COUNSELLING.
2. TO DEVELOP A GREATER AWARENESS OF SELF AND OTHERS.
3. TO IDENTIFY BASIC SKILLS AND STRATEGIES USEFUL IN THE HELPING RELATIONSHIP IN NATIVE COMMUNITIES.
4. TO INCREASE AWARENESS IN CASE MANAGEMENT PROCEDURES.

OBJECTIVES:

1. TO REVIEW INTERVIEWING SKILLS FOR THE HELPING RELATIONSHIP.
2. TO DEVELOP A GREATER AWARENESS OF NATIVE HEALING.
3. TO DEVELOP SUPPORT SYSTEMS FOR THE CARE GIVER.
4. TO BECOME MORE AWARE OF THE HELPER'S OWN VALUES, ATTITUDES AND FEELINGS.

THE NATURE OF THE COURSE

THIS COURSE WILL ADDRESS THE ISSUES INVOLVED IN COUNSELLING FROM A NATIVE PERSPECTIVE. IN ADDITION TIME WILL BE SPENT ON THE HEALING PROCESS OF THE HELPER AND INTEGRATING PREVIOUS SKILLS LEARNED IN INTERVIEWING AND THE HELPING PROFESSION. STUDENTS WILL BE ASKED TO WORK FROM CASE STUDIES DRAWN FROM THEIR OWN EXPERIENCE.

July 22, 1991

To: Dr. Kavanagh
From: Pauline Paterson
Re: Native Studies project

I look forward to meeting you tomorrow. In the meantime this information may help to orient you to the project I am involved with.

My role: I have been working with a committee of representatives from 6 native communities identifying learning/training needs of native community workers who are eligible for this training. "Eligibility" is determined by NNADAP, Health and Welfare Canada, the funding agency.

When the courses begin I will be program administrator and one of the instructors.

The students are mature men and women who are currently working in their communities in human services (counsellors in treatment centres, outreach counsellors, prevention specialists, community health representatives). They are from 8 English-speaking communities in Quebec, from Algonquin, Mohawk and MicMac Bands. They range in age from 24 to 64, and in education, from incomplete secondary school to complete first degrees.

The Certificate Program is an adaptation of the Certificate in Community Service which is offered through the Department of Applied Social Science. Five courses (15 credits) will be designed to meet identified needs of students. The process of needs identification has begun and will continue as the program begins.

The attached working document gives more detailed information about the program. I hope it is helpful.

Pauline Paterson

1. ACADEMIC CALENDAR

1991

Orientation and Admissions/Registration Workshop

ApSS 240 (1)* Interpersonal and Group Dynamics

Engl 212 *English Composition*
(prerequisite)

1992

ApSS 240 (2)* Interpersonal and Group Dynamics

ApSS 250 Applied Social Science Approaches
to Social Problems

ApSS 361 (1)* Human Services: Public Policy and
Current Issues

ApSS 361 (2)* Human Services: Public Policy and
Current Issues

1993

Soci 203 *Introduction to Society*
(prerequisite)

ApSS 298A Selected Topics in ApSS
(to be determined by student needs)

ApSS 331 (1)* Leadership and Group Development

ApSS 331 (2)* Leadership and Group Development

ApSS 398C Selected Topics in ApSS

1994

ApSS 398F Selected Topics in ApSS

ApSS 398G Selected Topics in ApSS

ApSS 398H Selected Topics in ApSS

Psych 200 *Introductory Psychology (1)*
(prerequisite)

Psych 200 *Introductory Psychology (2)*
(prerequisite)

* denotes a 6-credit course offered in two one-week sessions

HISTORICAL PERSPECTIVE

The development of the Certificate programs in Community Service and Family Life Education, at Concordia University is the story of a community group which recognized the critical need to establish a university program addressing the needs of mature individuals working in the community in a variety of different settings.

A University Committee, along with community representatives, worked for three years to develop an interdisciplinary program which would address all aspects of community work and family life from a variety of perspectives. In April 1976, approval for the Certificate Programs was granted by the Concordia Board of Governors, and the two certificate programs (The Community Service Certificate and The Family Life Education Certificate) were launched in the autumn of that year as a pilot project. Due to an ever increasing demand for the educational opportunities and meaningful learning experiences of the Certificate students, the Certificates became permanent programs within the University in 1978.

Building rapport with community groups is one of the qualities that sets the Department of Applied Social Science and Concordia University apart from other academic centres for teaching. The spring of 1989 heralded growth and innovation and shaped the priorities of the Certificate programs, with the specially designed Cree Family Life Education Certificate for the Cree School Board in northern Quebec. Now, in our fifteenth year, there is still more growth and innovation for the certificate programs with the establishment of a new design of the Community Service Certificate for NNADAP, Health and Welfare Canada.

As we approach the birth of a new century, our graduates' dedication and commitment to excellence, in working in a variety of community settings, will help create a secure, cohesive and caring society for the year 2000 and beyond.

*Pauline Gross, Ph.D.
Coordinator of Certificate Programs
Department of Applied Social Science*

NATIVE WOMEN'S ISSUES IN CONTEMPORARY NORTH AMERICA

WSDB 398B/2
FALL 1991

INSTITUT SIMONE DE BEAUVOIR INSTITUTE
of Concordia University



Instructor : Michelle Vigeant
Monday, 16:05 - 17:55
2170 Bishop, Room MU 101

For information : 848-2370

"Beloved Woman." The symbol of the Cherokee Nation of Oklahoma. Designed by Willard Stora (Cherokee).

Course objectives :

This course is designed :

- to acquaint students with actual theoretical discussion of the traditional separation of history and anthropology, a dichotomy resulting in biased studies of native peoples of North America;
- to understand the concept of cultural perception, and to develop a critical point of view of ethnocentrism in contemporary society;
- to introduce current issues that directly affect native women's lives, within a perspective of societal goals for all;

Course structure and content :

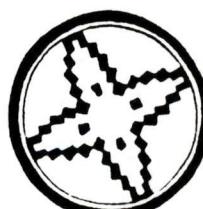
A weekly theme will facilitate the learning process. Pertinent reading materials will be identified for each topic, and will be discussed in class.

TEXTBOOKS :

Spittal, W.G. ed. (1990); IROQUOIS WOMEN - An Anthology, Iroqrafts, Ohsweken, Ontario. (around 16\$)

Brant, Beth, ed. (1988); A GATHERING OF SPIRIT - A Collection by North American Indian Women, The Women's Press, Toronto. (around 13\$)

Additional Reading Materials will be on reserve at the Simone de Beauvoir documentation room, Norris and Vanier libraries.



APPENDIX G

**PROPOSALS FOR FUTURE
COURSES
AND PROJECTS**

To: A. Broes, Chairman, English Dept. Curriculum Committee

From: R. Sommer

Date: 16 September 1991

Subject: Course Proposals in Native Literature

The following two course proposals are preliminary, and I would welcome discussion and possible modification with your committee. We should keep in mind that a report of the First Nations Research Project, supervised by Elizabeth Morey of the Rector's Office and Robert Kavanagh of Graduate Studies, is scheduled to be submitted to the Office of the Rector this month; and that the deadline for new course proposals this year is December 16. So if we wish to participate in and influence the content of the Native Studies program which is thus being developed, now is the time.

Though I'm currently on sabbatical, I would be happy to meet with the Curriculum Committee to discuss the matter; I am available almost any Monday, Tuesday, or Friday. (I would remind you that last year I taught the special subject course "Selected Topics in English: Literature of the North American Peoples", ENGL 399e/3, and therefore have some acquaintance with the problems of teaching in this area; Laura Groening has recently taught a course for us in a related area and would undoubtedly be able to provide useful input also, and Lewis Poteet has recently both expressed interest in the idea of Native Lit courses and has told me he would consider teaching such courses if available.)

The first proposed course is a slightly modified version of the one I taught last year, which proved very successful in attracting intelligent and highly motivated students, who at the end of the year expressed their nearly unanimous feeling that the course should be made a permanent part of the English Department curriculum, and made a number of useful suggestions for changes in the organization and implicit orientation of the course. I have incorporated these in my proposal. The subject is vast, and should be continued as a six-credit course; it worked well on the 300-level, and should be offered there. I have included with this proposal the list of texts, all currently available, which I would use in teaching the course a second time. Secondary reading material, both in relation to native writing and oral tradition and to general cultural contexts, has proved plentiful. Library holdings are adequate to the course given on the 300-level, though they should gradually be improved, particularly if

advanced undergraduate or graduate courses are eventually to be considered. McGill Library holdings proved a great help to my students.

The second proposed course, with its more limited and somewhat more simply defined subject matter, would I think function best as a three-credit course. It might conceivably be allowed to count toward our Canadian Literature requirements, though this obviously should be discussed thoroughly, and perhaps decided only after the course has been given. (I will shortly be proposing to teach the course here defined, as a special topic course in 1992-3.) I have included a list, by no means complete, of texts currently in print and suitable for classroom use. I have at hand much more extensive bibliographies for both courses, should the Curriculum Committee wish to see them.

I suppose I ought to comment on the general rationale for courses offered by an English department in a body of texts arising from cultures originally non-literate and non-English-speaking. First, the fact that those texts exist and are largely in English is worth attention. Over the past two or three centuries, English-language publication has been one of the most important ways of recording and preserving, however inadequately, the legends, stories, poems, and other verbalized experience, collective and individual, of this continent's aboriginal cultures. More recent work by native writers has in fact most often been written originally and even exclusively in English. Therefore the relation of English language and literary art to native cultural expression is not just incidental. The study of this expression is more than an excursion into mere transcribed and translated oral traditions; to a certain extent such a study must take into account the creative as well as destructive interactions during the post-Contact period between English and native oral traditions, interactions which have given rise to a remarkable though somewhat anomalous literature in what has become our common language. Even the wide range of contextual and performative and ritual meanings which are lost in any conversion of oral communication to text, is a deeply useful study for us, since it exposes many of the most unconsciously held assumptions of our literate and text-oriented culture. In addressing the interactions between English literary art and traditional native oral performance, we have the opportunity not just to recognize the values inherent in aboriginal cultures that have survived centuries of white attempts to shatter, obliterate, ignore, and discount them as picturesque (a recognition which historical or anthropological study, after all, could equally well lead us to), but to come also to a better understanding of the submerged cultural bases and pervasive conditions and limits of our own textual arts. Such a study is entirely, if not obviously, justified as part of an English curriculum.

offered 1990-91.

ENGLISH 399e/3 AA.

Instructor: R. Sommer.

Time: Tuesdays, 18:05 - 20:10.

Title: Selected Topics in English: Literature of the North American Peoples.

Description: This course is intended to provide an overview of native verbal tradition and creative expression as transcribed, translated, or written originally and published in English language texts. Works representing major regions and tribal cultures will be studied; critical problems in the evaluation of collectively-authored works will be considered where appropriate. A final section will be devoted to study of contemporary writing by individual native authors.

Texts: Kay Hill, Glooscap and His Magic. McClelland & Stewart. ISBN 0-7710-4117-9.

Joseph Bruchac, The Faithful Hunter: Abenaki Stories. Greenfield Review Press. ISBN 0-912678-75-5.

Joseph Bruchac, Iroquois Stories. The Crossing Press. ISBN 0-89594-167-8.

Harold Courlander, The Fourth World of the Hopis. Univ. of New Mexico Press. ISBN 0-8263-1011-7.

Paul G. Zolbrod, Diné Bahane': The Navajo Creation Story. Univ. of New Mexico Press. ISBN 0-8263-0735-3.

Raymond J. De Mallie, ed. The Sixth Grandfather. Univ. of Nebraska Press. ISBN 0-8032-6564-6.

Paula Gunn Allen, ed. Spider Woman's Granddaughters. Fawcett Columbine. ISBN 0-449-90508-X.

Louise Erdrich, Tracks. Harper & Row. ISBN 0-06-097245-9.

(These texts will be taken up in the order listed here.)

Writing Assignments: Two term papers no more than the equivalent of 10 to 15 double-spaced typewritten pages (3000 to 4500 words) in length. The first will be due 27 November, the second on 2 April. The papers together

may count for approximately one-third to one-half of the final course grade.

The first term paper shall include as complete a bibliography as possible of past and current publications relating to general culture, history, and oral narrative traditions of one specific native people not represented in the above texts for the course. The bibliography shall be accompanied by comments on the current status of the books listed, e.g., currently available, in the Concordia library (include call number etc.), available at the McGill library, out of print; together with a short statement where possible of the general contents, subject(s), argument. Finally, a short discussion of the suitability or unsuitability of the available material for future inclusion in this or a similar course (including the availability of currently published and appropriate texts).

The second term paper shall be a critical essay on the relationships between the writing of an individual contemporary native author and specific regional and tribal as well as general native traditional modes of narrative. Any student who wishes to undertake an alternative term project should submit a short written proposal to the instructor at least three weeks before the paper is due.

Examinations: Unannounced short quizzes may be given at any time and, depending on their frequency, may count for as much as one-third of the final course grade. There will be up to two in-class or take-home examinations during the semester periods of scheduled classes, and a scheduled final examination, counting together for between one-third and one-half of the final course grade.

Participation: Attendance, as for example indicated by failure to hand in in-class spot quizzes (or assigned papers on the due date), may at the discretion of the instructor adversely affect (up to 20%) the final course grade. Contribution to class discussions may at the discretion of the instructor positively affect (up to 20%) final grade.

Grading: To receive a passing grade, the student must submit all assignments. Quality of writing counts in all grading. "D" generally means "unsatisfactory," "C" means "satisfactory," "B" is "very good" and "A" "excellent."

— Note: The text examples given below are in some cases obsolete or incorrect. This document was submitted to the English Dept. a full year before the course was offered.

*Richard
Scranton*

SPECIAL SUBJECT COURSE PROPOSAL

Course Description:

Literature of North American Native Peoples. Six credits.

This course is intended to provide an overview of native verbal tradition and creative expression as transcribed, translated, or written originally and published in English language texts. Works representing major regions and tribal cultures will be studied; critical problems in the evaluation of collectively-authored works will be considered where appropriate. A final section will be devoted to study of contemporary writing by individual native authors.

Texts to be considered may include such as Stith Thompson, ed. Tales of the North American Indians; D.M. Dooling and Paul Jordan-Smith, eds. I Become Part of It; Leo W. Simmons, ed. Sun Chief: The Autobiography of a Hopi Indian; John G. Neihardt, Black Elk Speaks; Gary Snyder, He Who Hunted Birds in His Father's Village: the Dimensions of a Haida Myth; Peter Blue Cloud, Elderberry Flute Song: Contemporary Coyote Tales; Joseph Bruchac, Iroquois Stories; Joseph Bruchac, The Wind Eagle and other Abenaki Stories; N. Scott Momaday, A House Made of Dawn, The Way to Rainy Mountain, and The Names; Louise Erdrich, Love Medicine.

Rationale:

Over the past century, English-language publication has been one of the most important ways of recording and preserving the legends, stories, poems, and other verbalized experience, collective and individual, of this continent's aboriginal cultures. More recent work by native writers such as Russell Banks, Hyemeyohsts Storm, and William Least Heat Moon has in fact most often been written originally and even exclusively in English. Therefore the relation of English language to native cultural expression is not just incidental. The study of this expression is more than an excursion into mere transcribed and translated oral traditions; to a certain extent such a study must take into account the creative as well as destructive interactions during the post-Contact period between English and native oral traditions, interactions which have given rise to a remarkable though somewhat anomalous literature in what has

become our common language.

In studying these interactions as well as the collective and individual modes of native verbal expression whose integrity they have modified, this course will address itself to a large and growing published literature in English (sampled in the attached bibliography of currently available and recent texts. It will go some way to recognise as well the values inherent in aboriginal cultures that have survived centuries of white attempts to shatter, obliterate, ignore, and discount as picturesque.

Sample Bibliography:

[No attempt has been made to provide here a systematic or complete collection of items; rather, to indicate by sampling that the proposed course will have a rich and extensive body of currently available writings to delve into. Two tribes, the Hopi and Navajo, have been represented more extensively; though the same could be shown for the North Eastern tribes, particularly the Iroquois, for the tribes of the Pacific North West or for the tribes of the Great Plains.]

Hopi:

Harold Courlander, The Fourth World of the Hopis. Albuquerque: University of New Mexico Press, 1987.

G.M. Mullett, Spider Woman Stories. Tucson: University of Arizona Press, 1987.

Mando Sevillano, ed. The Hopi Way. Flagstaff: Northland Press, 1986.

Frank Waters, Book of the Hopi. New York: Penguin Books, 1977.

Leo W. Simmons, ed. Sun Chief: The Autobiography of a Hopi Indian. New Haven: Yale University Press, 1942.

Ekkehart Malotki with Michael Lomatuway'ma, Hopi Coyote Tales / Istutuwutsi. Lincoln, Nebraska: University of Nebraska Press, 1984.

The Role of the Dream in North American Aboriginal Culture

Course Outline -- A Proposal

Submitted by Madeleine Lajambe

The aims of the course would be to examine the importance placed on the experience of dreaming (as well as other altered states) in indigenous cultures. The influence of dreams on the creation and conception of myths, rituals, healing practices, and artistic expression would be explored, as would the incorporation of cultural symbols and values in the motifs of dreams.

For the theoretical aspects of the course, readings would be assigned and discussed. Included in the bibliography are sources which elaborate upon the phenomena of dreaming in a universal context, examining its psychological, spiritual and creative implications for all human beings. A cross-cultural survey of dreaming in aboriginal societies is also included along with readings directed more specifically to the Iroquois and the Ojibway. Certain myths of the Iroquois and Ojibway would also be included in order to identify the principal concerns expressed in the myths (mythology itself is said to be a collective "waking" dream), and to see if and how those concerns are reflected and resolved through the dreaming process within those tribal systems.

Further, Native Americans, such as artists, elders and medicine persons, who actively mediate a reciprocal relationship between the "sacred" and the "profane" as a means of healing the personal and cultural "self", as a source of creativity and renewal, would be invited to speak regarding their own experiences with dreams and how they are applied to their respective disciplines.

And lastly, because understanding the significance of dreams demands an experiential approach, students would be required to keep a dream journal and would be assigned communal "dream tasks" or experiments, such as dream incubation, employed by both the ancient Greeks and by certain healers known as "Dreamers" in Iroquois societies. Although the privacy of the journal would be respected, students would nonetheless be requested to submit a short "report" on the vicissitudes and, hopefully, the wonder which the recording and reflecting upon their dreams may have elicited.

NIHANIS

TREATMENT AND STORY OUTLINES

(c) Dennis Murphy

Jean Christophe Vlasiu

July 20, 1990

NIHANIS

A five-part television series on the history of seventeenth-century North America. **NIHANIS**, the Algonquin word for "my best beloved," is a dramatization of the lives of eight individuals who lived throughout the 1600's in various parts of North America. Their stories are factual, drawn from reports and diaries kept during that period. These are true stories of people, native and white, who faced challenges and conflicts throughout that time.

NIHANIS tells the story of a British naval lieutenant who goes against his superiors to defend his enemies; of a Montagnais Indian who spent five years of his early life in Europe only to return home to find he cannot cope with his people; of a French volunteer who is captured by the Iroquois and becomes a central figure in North American peace negotiations; of the events surrounding the murder of the explorer, La Salle, and the lives of the natives touched by him; and finally of an Italian Jesuit who comes via Mexico to be the first to chart the south-west accurately and to draw upon his youth as a cattle rancher to make contact with the Pima Indians.

Over the course of the century, the stories of **NIHANIS** run from the north-east to the south-west: from the coast of Maine, to the St. Lawrence valley and upper New York State, through to the Great Lakes, down the Mississippi and ending up on the shores of the Colorado River. We get to know not only the lives of these individuals but also the breadth and grandeur of our continent.

Major professional commitment for the project has come from John Kent Harrison, writer/director of Beautiful Dreamers (1990), the acclaimed historical feature; Marshall Johnson, producer/director of Passe Partout, Tele-Service, and Droit de Parole - all major Quebec television programs; and from Olive Dickason, prominent historian of this time period. In addition, two representatives of natives portrayed in the series - the Six Nations Confederacy and the Montagnais - have indicated their commitment, support and approval.

INTRODUCTION

NIHANIS
(Working Title)

NIHANIS is the Algonquin word for "my best beloved." It is a greeting used for friend or foe alike. It sums up in one word the challenges faced by natives and whites in the 1600's in North America. It is also the title for a five-part television series proposed in this document.

The focus of this series, NIHANIS, is a dramatic rendition of historical events in seventeenth century North America. NIHANIS would give us a glimpse into the 1600's: what challenges faced people on this continent; what issues were vital to the development of the countries in which we now live; what daily lives of people from all walks of life was like.

This story of North America focuses on the lives of eight of these people. These are individuals for whom history does not reserve a place on its "short list." Their lives, however, are complete with struggles, challenges and resolve - all of which form the basis for good stories. And we can get a feel for the times through their stories. NIHANIS does not represent history in a comprehensive manner but suggests to viewers what people had to face, what the times were like, what the major events of the time were because these individuals were involved in the larger issues themselves. In other words, these people, who are the focus of NIHANIS, typify what was important at the time. They form a bond for the mass of television viewers because they are people who have to get on with the business of their lives within the larger issues of the time - much the same as for us today. In a very real sense, they are the stuff of which good television drama is made.

We have limited ourselves to five stories for a number of convenient reasons. First off, a group of five stories over one hundred years allows us to look at a series of 20-year periods.

Secondly, NIHANIS is constructed so that it moves westward as the century unfolds. This is crucial to the theme and the bridging of the stories. The real "character" in NIHANIS is seventeenth century North America. We come to know it through the lives of eight very different personalities, in different places on the continent, at different times in the century.

A third element which underscores the continuity and unity of NIHANIS is that each of the stories focuses on a particular sub-theme: discovery; reaction; warfare and hell; renewal; and finally the unknown or the future.

So what we see this:

1600 - 1620 Discovery - Maine/Nova Scotia

1620 - 1640 Reaction - The St. Lawrence Valley

1640 - 1660	Warfare/Hell - Great Lakes Interior
1660 - 1680	Renewal - Mississippi/Texas
1680 - 1700	Unknown/Future - Mexico/Arizona

The stories in **NIHANIS** hang together because they illustrate the penetration of the continent in a personal way. They are powerful dramas; they take us graphically into historical locations and events; and they are conversational in tone, not didactic.

What stories does **NIHANIS** tell?

NIHANIS tells the story of a British naval lieutenant who disagrees with his superior. He must choose between turning a blind eye to deceit or coming to grips with how he can carry out his mission while maintaining beneficial relations with native people. In so doing, he finds he must befriend his sworn European enemy, the French. The title of this first story is **THE SHORE**.

NIHANIS tells the story of a Montagnais Indian sent to Europe for five years only to discover he cannot cope with his brothers when he returns. One brother is the chief of his band who feels that contact with the whites will augment his people's status and power. The other brother is a renowned juggler (medicine man) whose hold on the band is threatened by this contact. Their fate is played out during a winter journey in search for food. The title of this second story is **THE JOURNEY**.

NIHANIS tells the story of a French colonist who is taken prisoner by the Iroquois. His captivity gives him the chance to discover Iroquois customs and language. When peace negotiations are undertaken between the Iroquois and French, he will be the trusted emissary of all parties. He will also be our witness to the consequences of these peace talks: the decimation of the Huron nation. The title of this third story is **THE AGREEMENT**.

NIHANIS tells the story of the exploration of the Mississippi to its mouth. One of the Indian guides on the expedition discovers what supports the European quest for territory. His personal journey ends with the murder of a major North American explorer. In the process we come to feel the powerful hold that this vast continent had on people's imaginations. The title of this fourth story is **THE RIVER**.

NIHANIS tells the story of an Italian priest who comes with Spanish Jesuits to Mexico. He is shunned by his superiors and given, in their terms, a worthless task. He overcomes these obstacles to become one of North America's premiere cartographers. His journeys through Baja, California and the south-west lead him to the Pima nation where he and they find common aspirations and harmony. This last story is entitled **THE PATH**.

TREATMENTS

THE SHORE is the story of William Turnell, a British naval lieutenant and military artist, who breaks with his superiors and refuses to act as a mercenary because of his contacts with the native peoples. Through him we come to know the east coast of North America in the early seventeenth century in both what is now the United States and Canada.

Turnell is under the command of Captain Samuel Argall, in the pay of the merchants of Virginia. The two men and their crew come upon a French settlement on the Maine coast. They are led there by an Abenakis native who mistook them for allies of the French.

They attack the camp and mount a search mission to find the letters of patent which authorize the French to be there. Argall has to steal them to justify his actions. Despite Turnell's objections to this deceit, the British are successful. The encampment is plundered and destroyed. The French are given a choice: either take a small vessel and risk their lives returning to France or come with the British to Virginia to work in forced labour for one year.

Among those who choose to go with the British is a French priest, Biard. Turnell finds himself drawn to this man, despite his commitment to the mission. This antagonizes Argall who has additional orders to destroy the main French habitation, Port-Royal. The conflict between the two British officers increases when Biard refuses to lead Argall to the French fortification.

A Souriquois native is captured for this purpose. When the British arrive at Port-Royal, the fort is abandoned. This makes the destruction much easier. All that is left for Turnell is to sketch the carnage.

In his wanderings outside of the habitation he is captured by the Souriquois living in the area. They have had close contact with the French and see the British as their common enemy. The captured Souriquois guide knows differently, however, as he has seen Turnell and Biard, friend of the Souriquois, together. He runs to tell the priest of what has happened.

When Argall and Biard come to rescue Turnell, they find the Souriquois fascinated by his artistic skills. He has captured their imagination with drawings of themselves. Biard asks them to release Turnell and they do.

The story ends with Turnell taking command of a captured French vessel. He will make his way back to Virginia as planned but this will be his last mission for Argall and the merchants. As the British leave, the Souriquois are sifting through the ruins of Port-Royal where they come upon common objects including one of Turnell's drawings.

THE JOURNEY is the story of three Indian Brothers who go on their annual winter trek and discover that their lives are forever changed by the European presence in North America. The three men: Mestigoit, Carigonan and Pastedechouan are Montagnais, a nomadic people of north-eastern North America.

Before our story begins, Pastedechouan lived five years of his life in Europe, learning to become a translator. When our story opens he spends his time with his brothers: Mestigoit, the chief; and Carigonan, a famous medicine man. He has to rely on them because he has lost his ability to survive in the ways of the Montagnais.

When our story opens in 1634, the three brothers are setting out on their winter trek for food from Notre-Dame des Anges, a white settlement for various Indian peoples on the St. Lawrence River. A missionary, Paul Le Jeune, has asked to go with them to learn their ways.

From the outset there are problems. Pastedechouan is caught between his need to know his own culture and his resentment towards the Europeans. Carigonan plays on this for his own purposes by capitalizing on Pastedechouan's state of mind. The priest is a threat to the sorcerer and a curse to Pastedechouan. Mestigoit has the impossible task of keeping everyone on track for their own survival.

During the winter of 1634-1635, there was very little game. It was a time of scarcity. This only added to the conflicts emerging on the trek. Carigonan was now able to blame the missionary for the lack of food. Pastedechouan knows this is not true but does not object because he wants to use this time to rebuild his ties to his brother, the sorcerer, and thus to his culture.

As for Mestigoit, he finds himself attracted by the new opportunities offered with the coming of the whites. The priest is his contact with this world. He has also promised the French authorities to protect his guest.

The winter trek is an ongoing series of events which sustain these psychological conflicts. Pastedechouan becomes enraged after drinking the priest's wine and destroys the camp on the first night out. He also refuses to help secure the boats with an approaching storm and the provisions are lost. The mysterious death of the wife of Carigonan forces the priest to question the practices of the Montagnais. This compels Mestigoit momentarily to renounce the man he is trying to cultivate as his ally.

By the time the trek is over Mestigoit has drowned under the ice. Carigonan has died mysteriously in a fire. Only Pastedechouan survives. He returns to Notre-Dame des Anges with the rest of his people but won't follow them inside. He walks off alone into the woods. A few days later some hunters find his frozen body leaning against a tree. In the end, he was unable to find his own food.

THE AGREEMENT is the story of Guillaume Couture who served as an interpreter in the peace negotiations between the French and the Hurons, and their common enemy, the Iroquois, in the mid 1600's. Through Couture we come to know the political decisions which affected what is now the north-east of the United States and the Great Lakes area. As well, we witness the end of the Huron people, the ascendancy of the Iroquois and the European penetration into the center of the continent.

Couture is offered the opportunity to accompany a group of whites setting out on a reconnaissance mission in Iroquois territory. At the time of our story in 1642 the Iroquois had been raiding French settlements with the support of the Dutch.

The party of Hurons and three French is captured on the second day out by a group of Iroquois. They are taken on a month-long trek through hostile territory where they are mistreated and tortured in every village they encounter. Couture and his companions make it to the main settlement where one is soon murdered while the other escapes. Couture is given over to an Iroquois widow to help her.

Meanwhile in French territory the governor frees Honatteniate, an Iroquois, as an act of goodwill for peace. He is given letters which name Couture as representative of the governor. This ambassador comes to the village where Couture is captive.

Couture and Honatteniate leave for Trois Rivieres. They take part in major peace talks with elaborate ceremonies and exchanges. Couture understands that these talks are the final blow to a 30-year trade agreement between the French and the Huron. Now the might of the Iroquois confederacy compels alliance.

On the strength of these talks commercial efforts are renewed. But treachery lies in wait. In 1646 Fort Richelieu is burned by the Iroquois. Later that year word of the death of the Jesuit, Jogues, reaches the governor.

By now Couture is reestablished with the Europeans. He encounters an old Algonquin friend, Pieskaret, at Trois Rivieres. Pieskaret tells him of a dream in which he sees over 6,000 Hurons, weakened by disease, fleeing death at the hands of the Iroquois. The friends take leave of one another.

At the end of our story, Couture is walking along the shore of the river where in the distance he sees a group of canoes heading for land. We recognize some of the faces in Pieskaret's dream. But we also see, as does Couture, that there are far fewer people - only a few hundred. The full horror of the decimation of these people comes home to Couture. His apprehensions at the peace conference have come true. It is the end of the Huron culture.

HISTORICAL SOURCES

The main source of historical information for NIHANIS are the seventy-three volumes of the Jesuit Relations. The Relations are a series of annual reports from the first decade of the 1600's about the work of the Jesuit missionaries in North America. They were sent on a yearly basis back to France and were quite captivating for the populace as a whole as well as for the Jesuit superiors for whom they were meant.

The background research for this project used the Thwaites edition (1959) of the Relations. These documents were chosen for their wealth of detail about the century. As well as documenting the works of the missionaries, the Relations provide us with an enormous amount of data on daily life in the New World (North America), native customs and habits, settlement, warfare, social organization, etc.

As such, we must see that certain biases may exist in the documentation of these religious men. But there are ways around these biases which enable us to sift through any possible prejudice in order to get at the details needed.

In the first place there are biases we can well expect. This type of reporting comes with its own built-in biases on the part of the writer. These can easily be identified as coming from religion, European political realities (i.e., French v.s. English), fear, racial, etc.

A second safeguard against bias comes in the particular descriptions of native Americans. This is not to speak of any particular religious or racial bias. Such biases are identified above. Rather we are speaking of the complete surprise and incapacity to make sense of what the writer was facing. Here were men writing about a way of life for which they were not at all prepared to comprehend. The very recounting of any important event in native life was in itself probably more than the writer could have understood. All that could make sense, and as a result all that was reported, were details.

We must also keep in mind that when a visitor comes into contact with another culture, he perceives quite rapidly the hidden ground of that culture without necessarily understanding the ramifications of that base. So the Relations may also inadvertently provide rich information for which there was no intent on the part of the writer.

Other documents have been used in this work. These include works such as Dream of Empire, Correspondance of Marie de l'Incarnation, commentaries by Jacob Bronowski drawn from his experience on the filming of The Ascent of Man, The Picture Gallery of Canadian History and Bruce Trigger's Natives and Newcomers. We have also relied on various films such as Le Festin des Morts, Daughters of the Country, Divided Loyalties as well as documentary materials from the National Film Board of Canada.

Of major importance in the research for **NIHANIS** were the works of Olive Dickason and Lucien Campeau, s.j. Dr. Dickason's work, The Myth of the Savage, gave us vital approaches to understanding the data we gathered about the times. Dr. Dickason is also directly involved in **NIHANIS** in that she has agreed to serve as main historical consultant for the project.

Father Campeau's works, Monumenta Novae Franciae, have provided invaluable source material for tracing accuracy and minor details about characters and events. He also has been willing throughout the project to meet with us and discuss our progress.

In addition to these two consultants, we have had ongoing discussions with N'tsukw, a Montagnais expert on oral tradition and Tekhanawatekwon, a Mohawk communications representative. As well, **NIHANIS** has involved the expertise of two screen writers (Rene Balcer and John Harrison), a television producer (Marshall Johnson) and an educational media consultant (Gordon Martin) and a second historical consultant (Graeme Decarie).

Please see Appendix for their letters of support.

SPONSOR PROPOSAL

Project Sponsorship:

Our main aim is to involve eventual sponsors directly in NIHANIS. The sponsor's message will be associated with the context and understanding of the narrative. We see the sponsor's messages as providing background and in-depth information for the five stories in NIHANIS.

We realize that the stories in this series cannot say everything about the times nor can they explain the whole ramifications of any particular event or cultural issue. We propose that this function be addressed by the sponsors of NIHANIS.

Dramatic limitations make it impossible to explain the entire reasons why certain traditions existed; why certain actions had to take place; why certain cultural practices were in force. Yet these elements are an integral part of the physical and social landscape of NIHANIS. It would be the role of the sponsor, representing himself as sponsor, to fill out and elaborate these explanations and contexts.

For example, in THE AGREEMENT, an Iroquois female asks that Couture join their cabin. It is not dramatically possible to explain the reasons for and history of this Iroquois custom. The sponsor's role in this case could be to appear at a regular commercial break and discuss the role of women in Iroquois culture at the time. The sponsor might also touch upon the fact that prisoners were often adopted by various houses to serve as slaves or replacements for deceased members of the house.

In this way the sponsors underwrite not only an entertainment piece in NIHANIS but also a form of cultural and anthropological awareness on the part of the audience. In a very real way, the sponsor becomes a guide to the audience's understanding of the meaning of the narratives.

This approach is possible for either a single or several sponsors. In either case, the sponsor's role is the same: to establish a comprehensive system of meaning for the audience. We are no longer dealing simply with stories of the past. We are dealing with stories of our past which make sense in our terms today. The stories become our stories for they tell us more than events. They tell us why we are now what we are.

Another advantage for sponsors of this approach would be its inherent international application. The advertising, being integral to NIHANIS, would not be eliminated when showing the series in other countries. The advertising information is complementary and necessary to the series so it must remain with the work.

APPENDIX

■ Peter Diome

■ Communications ■

March 6, 1989.

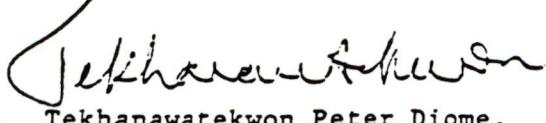
Mr. Dennis Murphy,
Associate Professor,
Communication Studies,
Concordia University,
7141 Sherbrooke Street West,
Montreal, Quebec.
H4B 1R6.

Dear Dennis,

Most assuredly, I would be interested in participating as a consultant for the duration of your proposed "Nihaniis" serial project. As always, funding is key, though if merit is the principle criteria, your project should be nothing but successful.

My interest, as you well know is two-fold: I've watched it grow from an embryonic concept to its present state, just short of full fruition. As an active North American Indian Nationalist of some considerable commitment, I would also like to see a popular historical statement that gives fuller expression to the Native viewpoint, particularly in areas of values and philosophy.

In Peace & Friendship,



Tekhanawatekwon Peter Diome.

/JMcC

DENNIS MURPHY
CURRICULUM VITAE

March 1, 1989

Associate Professor
Communication Studies
Concordia University
7141 Sherbrooke West
Montreal, Quebec H4B 1R6
Canada
(514) 848-2555

Teaching/University matters:

Full-time faculty member in Communication Arts/Studies since August 1970.

Acting Chair of Department of Communication Studies
July 1987 - June 1988.

Teaching Areas include: Seminar in Media Ethics; Seminar in Propaganda; Television Practicum; Seminar in Media Forecast; Media Theory; Seminar in Definitions of Media and Technology.

Education:

B.A. 1967 Universite de Montreal. Communication Arts.

M.A. 1972 San Francisco State University. Radio/Television/Film.
Thesis Title: The Use of Videotape to Elicit Information About the Learning Process.

PhD. 1982 University of California at Santa Barbara. Education.
Dissertation Title: Television and Meaning: An Assessment of Intentionality, Significance, Symbols and Sense in Heavy and Light Television Viewers.

Research/Consultation Background:

Current research includes preparation and writing of NIHANIS, a television series on 17th century North America; Media Ethics and Responsibility: the Audience, book proposal with the Centre for Communication and Culture; Monograph on the necessary withering of copyright in an information environment.

Various consulting positions since 1970 in related fields:

National Film Board of Canada: consultation on workshops in media effects; DramaLab (script content consultant on technology and the future).

Various Quebec school organizations for professional development.

Industrial and government jury service for media grants and research awards including the Canada Council and Quebec's FCAR (provincial graduate fellowships).

APPENDIX H

**CANADIAN EDUCATIONAL
INSTITUTIONS
WITH NATIVE PROGRAMMES**

NATIVE RESEARCH PROJECT/91

INSTITUTION: **ACADIA UNIVERSITY**

MAILING ADDRESS: **Wolfville, Nova Scotia**
BOP 1X0

TEL: (902) 542-2201 **FAX:** (902) 542-7224

NATIVE STUDENT ENROLLMENT: **14 Inuit, 9 Native**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Sociology 2413 "Native Studies"

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:
Dr. Kurt Bowen, Prof. of Sociology

STUDENT SERVICES:
None specifically for Native Students

CONTACT PERSON:

N.B.: The University has received targetted funding to examine the needs of Native and Inuit Students.

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF ALBERTA**

ADDRESS: **111023 90th Ave.
Edmonton, Alberta T6G 1A6**

TEL: **(403) 492-2991** **FAX:** **(403) 492-0527**

NATIVE STUDENT ENROLLMENT: **255**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

School of Native Studies.

A wide range of Native Studies courses are offered.

Since 1989, there is a new four-year Interdisciplinary B.A. Native Studies Program.

TRANSITION/ACCESS PROGRAMS:

Transition Year Program (TYP) is a full-time university program offered to Native students who are non matriculated adults. It includes university courses, as well as Math, Writing and Study Skills and prepares aboriginal students for admission to one of the following faculties: Arts, Science, Business, Nursing, Agriculture/Forestry, Engineering, Native Studies, or Education.

CONTACT PERSON:

Mr. Richard Price, Director, School of Native Studies
Mr. Steve Greymorning, Academic Advisor

STUDENT SERVICES:

Housed in a separate building, two full-time staff and several part-time staff provide orientation, academic counselling, tutoring, and study space. Community liaison with secondary schools, Native organizations, and the University of Alberta Education community is maintained.

CONTACT PERSON:

Dr. Reinhold Boehm, Tel: (403) 492-5677
Fax: (403) 492-6701

NATIVE RESEARCH PROJECT/91

INSTITUTION: **ATHABASCA UNIVERSITY**

ADDRESS: Main Campus: Box 10,000
Athabasca, Alberta T0G 2R0

TEL: (403) 675-6180 **FAX:**

NATIVE STUDENT ENROLLMENT: Not reported

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Undergraduate Program in Native Studies.

90% of the courses are home-study/telephone tutorials.

10% are Seminar supported programs which are carried out in cooperation with other affiliated agencies.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

Isaac Mabindisa, Native Studies Coordinator, Tel: (403) 675-6389

Rick Powell, Head of Institutional Studies - Distance Education

STUDENT SERVICES:

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: BISHOP'S UNIVERSITY

ADDRESS: Lennoxville, Quebec
J1M 1Z7

TEL: (819) 822-9675 **FAX:** (819) 822-2661

NATIVE STUDENT ENROLLMENT: Less than 10

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Not offered

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:
A. Montgomery, Registrar

STUDENT SERVICES:
None specifically for Native students.

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **BRANDON UNIVERSITY**

ADDRESS: Brandon, Manitoba
R7A 6A9

TEL: (204) 727-9635 **FAX:** (204) 726-4573

NATIVE STUDENT ENROLLMENT: 300 +

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Undergraduate Program in Native Studies.

N.B. The Department of Native Studies works closely with the Society for the Advancement of Native Studies. The Society publishes two internationally recognised periodicals (The Canadian Journal of Native Studies and abstract of Native Studies) and sponsors local and travelling exhibitions of Native Art by students and professionals.

TRANSITION/ACCESS PROGRAMS:

Special Mature Student Entry.
Other Non-Academic Programs targeted to bring Native people to the campus or to take the courses to the community.

CONTACT PERSON:

Dr. Samuel Corrigan, Chair, Native Studies Department,
Tel: (204) 727-9640

STUDENT SERVICES:

There is a full-time Native Counsellor. Services include: personal counselling; academic counselling; academic support (learning skills, tutoring, study groups); cultural events; family support activities; school liaison; social events; orientation; liaison with bands; tribal councils, etc.

There are offices for the Native Counsellor and the Tribal Council, as well as a Native Student Lounge.

CONTACT PERSON:

Beth Westfall, Dean of Student Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: **BROCK UNIVERSITY**

ADDRESS: **St. Catherines, Ontario
L2S 3A1**

TEL: (416) 688-5550 **FAX:** (416) 688 2110

NATIVE STUDENT ENROLLMENT: **5+**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
No programs/courses offered.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:
None specifically for Native Students.

CONTACT PERSON:
Dr. David Jordan, Dean of Students Affairs

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF CALGARY**

ADDRESS: 2500 University Drive NW
Calgary, Alberta T2N 1N4

TEL: (403) 220-3091 **FAX:** (403) 282-7298

NATIVE STUDENT ENROLLMENT: 120

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Undergraduate Program in Native Studies.

TRANSITION/ACCESS PROGRAMS:

Special admission criteria, including successful completion of English and Math courses.

Transition-year Program is not being offered in 1991.

CONTACT PERSON:

Brenda Toth, Administrative Assistant, Native Student Centre

STUDENT SERVICES:

The Native Centre offers the following:

- Red Lodge Drop-In Centre
- Academic Advising
- Study Centre
- Outreach Programs through Faculty of Continuing Education to off-campus locations, eg. Old Sun Community College, on the Blackfoot Reserve, and Maskwachees Cultural College at Hobbema.

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **CARLETON UNIVERSITY**

ADDRESS: **Ottawa, Ontario
K1S 5B6**

TEL: (613) 788-3634 **FAX:** (613) 788-4464

NATIVE STUDENT ENROLLMENT: **Not reported**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

A new centre for Aboriginal Education, Research and Culture was established as an administrative unit in the Faculty of Social Sciences in October 1991 and is to be fully functional by July 1992.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

Professor Simon Brascoupé, Interim Director,
Centre for Aboriginal Education, c/o Dept. of Sociology and
Anthropology

STUDENT SERVICES:

Support Staff will be determined by July 1992.

CONTACT PERSON:

Susan Gotheil, Equity Coordinator

NATIVE RESEARCH PROJECT/91

INSTITUTION: DALHOUSIE UNIVERSITY

ADDRESS: Halifax, Nova Scotia
B3H 3J5

TEL: (902) 494-2404 **FAX:** (902) 494-6848

NATIVE STUDENT ENROLLMENT: Not reported.

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

Transition year program is a one-year program designed for Indigenous Blacks and First Nation Students who wish to prepare themselves for entry by upgrading their academic skills. Courses include English, Math, Study Skills, and Black (Afro-Canadian) /Native Studies.

I.B.M. Programme-Dalhousie Law School. In 1989, established the Law Programme for Indigenous Blacks and MicMacs. It focuses on Recruitment, Financial and Academic Support Skills, preparation and lighter first-year course load.

CONTACT PERSON:

Susan McIntyre, Assistant to the Vice-President, Student Services

STUDENT SERVICES:

A Native Education Counsellor, funded by the Confederacy of Mainland MicMacs, provides Counselling and other supportive services to MicMac post-secondary students.

The Native Education Centre : 1247 Seymour St.
Halifax, N.S.
B3H 3J5

Tel: (902) 494-8863

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **GUELPH UNIVERSITY**

ADDRESS: **Guelph, Ontario
N1G 2W1**

TEL: (519) 824-4120 **FAX:**

NATIVE STUDENT ENROLLMENT: **50 (approx.)**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

None.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:
None specifically for Native Students.

N.B.: A committee is presently considering whether to use provincial funding programs (they have specific funding conditions) or whether "we should do things our own way," in response to the needs of Native students.

CONTACT PERSON:
Brian Sullivan, Dean of Student Affairs

NATIVE RESEARCH PROJECT/91

INSTITUTION: **LAKEHEAD UNIVERSITY**

ADDRESS: 955 Oliver Rd.
Thunder Bay, Ontario P7B 5E1

TEL: (807) 343-8149 **FAX:** (807) 343-8023

NATIVE STUDENT ENROLLMENT: 300 (approx.)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Native Teacher Education Program, B.Ed.
Native Language Instructor's Certification Program.
Minor in Native Language.

TRANSITION/ACCESS PROGRAMS:

Native Nurses Entry Program.

Native Access Program. This includes core courses such as English, Study Skills/Logical Reasoning and Math. Through this program the student can choose Health Sciences or gain access to Arts, Science, and Professional Studies. In the latter, special first year, skill-based courses, tutoring, and counselling is provided.

CONTACT PERSON:

Ms. Kerri-Lee Clarke, Assistant to the Vice-President,
Academic and Institutional Research Officer

STUDENT SERVICES:

Comprehensive.

Since 1987, **THE COUNSELLING FOUNDATION OF CANADA** has cooperated to provide support services to Native students at Lakehead. Included are orientation, counselling, tutorials, and study skills. Students are required to inform the Native Support Office of their mailing address and a monthly newsletter providing relevant information is distributed to them.

There is a Native Student's Association and a Native Student Centre staffed by a full-time Native counsellor and support staff.

CONTACT PERSON:

Joy Lawson, Director Student Services
Dan Rice, Coordinator, Native Support Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: LAURENTIAN UNIVERSITY OF SUDBURY
UNIVERSITÉ LAURENTIENNE DE SUDBURY

ADDRESS: Sudbury, Ontario
P3E 2C6

TEL: (705) 673-6506 **FAX:** : (705) 673-6555

NATIVE STUDENT ENROLLMENT: 200 (approx.)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Academic Undergraduate Degrees in the following:

- Honours Bachelor of Social Work (Native Human Services)
- B.A. in Native Studies
- Native Teacher Certification Program - Nipissing University College

TRANSITION/ACCESS PROGRAMS:

Mature Student Entry

CONTACT PERSON:

Prof. N. Kanhai, Chair, Native Studies

STUDENT SERVICES:

Native Students' Orientation Programme.

Native Students' Association.

Native Students' Lounge.

CONTACT PERSON:

Dr. Paddy Blenkinsop, Coordinator, Student Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: **MCGILL UNIVERSITY**

ADDRESS: **845 Sherbrooke St. West
Montreal, Quebec H3A 2T5**

TEL: **(514) 398-4990** **FAX:** **(514) 398-3857**

NATIVE STUDENT ENROLLMENT: **Not reported**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Certificate Program in Native and Northern Education.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

Professor John Wolforth, Director, Northern and Native Studies
Lynn McAlpine, Department of Education

STUDENT SERVICES:

None specifically for Native Students.

CONTACT PERSON:

Ms. Lynn Butler-Kisber, Associate Dean of Students

NATIVE RESEARCH PROJECT/91

INSTITUTION: **MCMASTER UNIVERSITY**

ADDRESS: **312 Hamilton Hall
Hamilton, Ontario L8S 4K1**

TEL: **(416) 525-9140** **FAX:**

NATIVE STUDENT ENROLLMENT: **Not reported.**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

None specifically for Native Students.

N.B.: There is a Campus Employment-for-Native-Student Program.
Jobs are provided on campus for high school students.

CONTACT PERSON:

Mr. Rudi Heinzi, Dean of Student Affairs

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF MANITOBA**

ADDRESS: **Winnipeg, Manitoba**
R3T 2N2

TEL: **(204) 474-8880** **FAX:** **(204) 275-6489**

NATIVE STUDENT ENROLLMENT: **800**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Native Studies Major.
Native Studies Minor.
Native Languages Minor.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

Ms. Freeda Ahenakew, Acting Head for the Department of Native Studies

STUDENT SERVICES:

The Native Student Office is staffed by a Native Advisor who provides Academic, Social, Financial and Employment Assistance. She works closely with the Native Student's Association and liaises with the local Native community.

CONTACT PERSON:

Florence Bruyere, Native Student Advisor

NATIVE RESEARCH PROJECT/91

INSTITUTION: **MEMORIAL UNIVERSITY**

ADDRESS: **Elizabeth Ave.
St. John's, Newfoundland A1C 5S7**

TEL: (709) 737-7594 **FAX:** (709) 737-2320

NATIVE STUDENT ENROLLMENT: Not reported.

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
B.Ed. Native and Northern Studies.

TRANSITION/ACCESS PROGRAMS:
Literacy Skills courses and/or conditional admission.

CONTACT PERSON:
Dr. B. Crocker, Dean, Faculty of Education

STUDENT SERVICES:
A Native student office, staffed by a Native Counsellor opened in September 1991. Counselling and Academic support will be provided.

CONTACT PERSON:
Donna Hardy, Coordinator, Program Planning and Development

NATIVE RESEARCH PROJECT/91

INSTITUTION:

**MONCTON UNIVERSITY/UNIVERSITÉ DE
MONCTON**

ADDRESS:

**Moncton, New Brunswick
E1A 3E9**

TEL: (506) 858-4161

FAX: (506) 858-4492

NATIVE STUDENT ENROLLMENT: 2

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

None specifically for Native Students.

CONTACT PERSON:

Gilles Nadeau, Directeur, Services aux Etudiants et Etudiantes

NATIVE RESEARCH PROJECT/91

INSTITUTION: MOUNT ST. VINCENT UNIVERSITY

ADDRESS: Halifax, Nova Scotia
B3M 2J6

TEL: (902) 443-4450 **FAX:** (902) 443-4727

NATIVE STUDENT ENROLLMENT: Not reported.

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:
None specifically for Native Students.

CONTACT PERSON:
Diane Morris, Registrar

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF NEW BRUNSWICK**

ADDRESS: **P.O. Box 4400
Fredericton, N.B. E3B 5A3**

TEL: (506) 453-4820 **FAX:** (506) 453-4599

NATIVE STUDENT ENROLLMENT: **100 (approx.)**

ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

An office staffed with a receptionist is located near regular university counselling services.

A Native Advisor shares a 10 month contract position with St. Thomas University to provide help with course and financial planning and to liaise with other university services and community groups.

A support group for female survivors of sexual/physical abuse meet at the centre.

CONTACT PERSON:

Dr. Fred Horsley, Director, Counselling Services

NATIVE RESEARCH PROJECT/91

INSTITUTION:

ONTARIO INSTITUTE FOR STUDIES IN EDUCATION

ADDRESS:

**252 Bloor St. West
Toronto, Ontario M5R 1V6**

**TEL: (416) 923-6641
ext. 221**

FAX: (416) 323-9964

NATIVE STUDENT ENROLLMENT: Not reported.

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

None specifically for Native Students.

CONTACT PERSON:

Malcolm Levin, Assistant Director, Academic

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITÉ DU QUÉBEC EN ABITIBI
TÉMISCAMINGUE**

ADDRESS: **42 Monseigneur Rheaume est
Case Postale 700, Rouyn-Noranda J9X 5E4**

TEL: (819) 762-0971 **FAX:** (819) 797-4247

NATIVE STUDENT ENROLLMENT: **46 part/time students**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Certificat de premier cycle d'enseignement au préscolaire et au primaire en milieu nordique.

(un groupe de co-gestion composé des responsables des communautés et des responsables à l'université s'occupe du programme).

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

Gisèle Maheux, Directrice du module éducation

STUDENT SERVICES:

None specifically for Native Students.

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITÉ DU QUÉBEC À MONTRÉAL**

ADDRESS: Case Postale 8888, succursale "A"
Montréal, Québec H3C 3P8

TEL: (514) 987-6129 **FAX:**

NATIVE STUDENT ENROLLMENT: Not reported.

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:
Courses in Anthropology and Sociology.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:
Not specifically for Native Students.

CONTACT PERSON:
Marie Roffi, Agent D'Information, Registariat

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF REGINA**

ADDRESS: **Regina, Saskatchewan
S4S 0A2**

TEL: (306) 584-4111 **FAX:**

NATIVE STUDENT ENROLLMENT: **Not reported.**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

See S.I.F.C. (Saskatchewan Indian Federated College (Federated with the University of Regina)).

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

See S.I.F.C.

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **RYERSON POLYTECHNICAL INSTITUTE**

ADDRESS: **350 Victoria Street
Toronto, Ontario M5B 2K3**

TEL: **(416) 979-5187** **FAX:** **(416) 979-5341**

NATIVE STUDENT ENROLLMENT: **10 (approx.)**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Ryerson is at the beginning stage in the development of an Aboriginal Access Program.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

An Aboriginal Summer (91) Student has collected resources for an Aboriginal Student Centre.

CONTACT PERSON:

Marion Creery, Director, Student Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: ST. MARY'S UNIVERSITY

ADDRESS: Halifax, Nova Scotia
B3H 3C3

TEL: (902) 420-5608 **FAX:** (902) 420-5561

NATIVE STUDENT ENROLLMENT: 27

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

A Counsellor attends the Annual Native Student Orientation, sponsored by the Mic Mac Confederacy and facilitated by Dalhousie University and is available to students during the Academic year. A Native Advisor (through the Mic Mac Friendship Centre) is available to the Peer Helper Program.

One position in the Peer Helper Program is reserved for a Native student.

CONTACT PERSON:

Keith Hotchkiss, Director, Student Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: ST. THOMAS UNIVERSITY (FEDERATED WITH THE UNIVERSITY OF NEW BRUNSWICK)

ADDRESS: P.O. Box 4569
Fredericton, New Brunswick E3B 5G3

TEL: (506) 452-7700 **FAX:** (506) 450-9615

NATIVE STUDENT ENROLLMENT: 100 (approx.)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

B.A. Native Studies.

Courses in Anthropology, History, Canadian Literature, Sociology, Political Science and Philosophy.

TRANSITION/ACCESS PROGRAMS:

Intersession/Summer Session before entering regular program for some Mature Students.

CONTACT PERSON:

E.P. Morrissy, Director, Native Studies Program

STUDENT SERVICES:

Tutorial, Course and Financial Planning, Support Groups (Female Survivors of Sexual/Physical abuse), participation in Cultural Events and Liaison with community groups.

CONTACT PERSON:

Dr. E. Horsley, Director, Counselling Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: **SASKATCHEWAN INDIAN FEDERATED COLLEGE**
(federated with the University of Regina)

ADDRESS: 118 College West, UNIVERSITY OF REGINA
Saskatchewan S4S 0A2

TEL: (306) 779 6235 **FAX:** (306) 584 0955

NATIVE STUDENT ENROLLMENT: 1,150 (3/4 Native)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Undergraduate programs in the following:

- Faculty of Arts, Fine Arts, Humanities, Social Sciences, Indian Communication Arts, Indian Health Studies,
- Faculty of Indian Education
- Faculty of Science
- Schools of Business and Public Administration
- School of Indian Social Work
- Continuing Education
- Graduate Studies in Indian Studies
- Research and Development
- Centre for International Indigenous Studies

TRANSITION/ACCESS PROGRAMS:

Pre-degree programs, tutorials, etc.

CONTACT PERSON:

Dr. David Miller, Head of Department, Indian Studies

STUDENT SERVICES:

Services are comprehensive and include personal, academic and financial counselling and social, family and community programs. SIFC also employs five Elders on Staff--three men, and two women. "The Elders on campus support the students and staff and remind all that there is good in the traditional ways. Their lives are filled with old teachings and many experiences. They teach respect and hold much reverence for the Creator, who made Earth and all things."

CONTACT PERSON:

Beth Cuthand, Coordinator of Student Services, Saskatoon Campus

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITÉ DE SHERBROOKE**

ADDRESS: **2500 Boulevard Université
Sherbrooke, Québec J1K 2R1**

TEL: **(819) 821-7685** **FAX:** **(819) 821-7966**

NATIVE STUDENT ENROLLMENT: **Not reported.**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:
None specifically for Native Students.

CONTACT PERSON:
Jacques Carboneau, Registraire

NATIVE RESEARCH PROJECT/91

INSTITUTION: **SIMON FRASER UNIVERSITY**

ADDRESS: **Burnaby, British Columbia
V5A 1S6**

TEL: (604) 291-4278 **FAX:** (604) 291-4927

NATIVE STUDENT ENROLLMENT: **70 (approx.)**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

A Committee has been struck to look at support services for Native Students. (August 1991)

CONTACT PERSON:

Bill Stewart, Director, Student Services

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF TORONTO**

ADDRESS: **Toronto, Ontario
M5S 1A1**

TEL: (416) 978-8227 **FAX:** (416) 978-1893

NATIVE STUDENT ENROLLMENT: **100**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

A Native Studies Program is being planned.
All faculties and divisions are reviewing Native Admissions criteria and curricula for Aboriginal Studies.

TRANSITION/ACCESS PROGRAMS:

The Aboriginal Health Professions Program
- to link modern medical practices with traditional healing

Health Sciences Access Program

- pre-university courses for entry into university faculties

Science-Math Pilot Project

- culturally and academically enriched program for grades 9-13

CONTACT PERSON:

Dianne Longboat, Coordinator, Aboriginal Health Professions Program

STUDENT SERVICES:

Personal and academic counselling; housing and daycare referrals; scholarship and bursaries; and summer clinical placements for employment are all available to native students.

CONTACT PERSON:

Dianne Longboat, Coordinator, Aboriginal Health Professions Program

NATIVE RESEARCH PROJECT/91

INSTITUTION:

TRENT UNIVERSITY

ADDRESS:

P.O. Box 4800
Peterborough, Ontario K9J 7B8

TEL: (705) 748-1011

FAX: (705) 748-1246

NATIVE STUDENT ENROLLMENT: Not reported

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

B.A. Native Studies (Honours Year in Native Studies).

Diploma in Native Studies.

Diploma in Native Management and Economic Development.

Applied Community Program with Native Communities.

TRANSITION/ACCESS PROGRAMS:

A six-week summer course to prepare students academically and a lighter first-year course load.

CONTACT PERSON:

Don McCaskill, Chair, Native Studies Department

STUDENT SERVICES:

Professional and peer support is available as well as financial support through the Department of Indian Affairs. The Native Student Union sponsors monthly socials, a yearly Pow Wow and an Annual Elders and Traditional People's Conference. Students help to publish a department newsletter "BIMISAY"

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF VICTORIA**

ADDRESS: P.O. Box 1700
Victoria, British Columbia V8W 2Y2

TEL: (604) 721-8024 **FAX:** (604) 721-8653

NATIVE STUDENT ENROLLMENT: 75 (approx.)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Program in Aboriginal Government.
(through School of Public Administration)

TRANSITION/ACCESS PROGRAMS:

Pro-active programs in Law and Social Work.

CONTACT PERSON:

Dr. Frank Cassidy, Director, Aboriginal Government Program

STUDENT SERVICES:

The Native Student Union acts as a political spokesperson for native students and provides a wide range of peer and volunteer support as well as a Native Student Orientation.

Victoria University is currently (Sept. 1991) studying the issue of a Native Studies Program and a Native Student Advisor.

Students in the Aboriginal Government Program are provided with personal academic and career counselling, tutoring and teleconferencing.

CONTACT PERSON:

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF WATERLOO**

ADDRESS: **Waterloo, Ontario
N2L 3G1**

TEL: (519) 885-1211 **FAX:** (519) 888-4521

NATIVE STUDENT ENROLLMENT: **30 (approx.)**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

CONTACT PERSON:

Bonnie Bender, Publications Coordinator, Registrar's

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF WESTERN ONTARIO**

ADDRESS: **London, Ontario
N6A 3K7**

TEL: (519) 679-211 **FAX:**

NATIVE STUDENT ENROLLMENT: **100 (approx.)**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

Some courses in Anthropology

NB. At present (Sept. 91) there is a committee on Native Programming. This is a subset of the Employment Equity Committee.

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

Carol Agocs, Chair of the Employment Equity Committee

STUDENT SERVICES:

A counsellor employed by First Nations Post-Secondary Counselling Service has an office on campus and is available to native students. This service is financed by the Bands.

Summer Employment Programs on campus for native high school students.

CONTACT PERSON:

Thomas Seiss, Dean of Students

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF WINDSOR**

ADDRESS: **Windsor, Ontario
N9B 3P4**

TEL: (519) 253-6071 **FAX:**

NATIVE STUDENT ENROLLMENT: **75 (approx.)**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

One meeting has been held with the Canadian-American Indian Centre to look at providing services for native students.

CONTACT PERSON:

Richard Price, Dean of Student Affairs

NATIVE RESEARCH PROJECT/91

INSTITUTION: **UNIVERSITY OF WINNIPEG**

ADDRESS: **515 Portage Avenue
Winnipeg, Manitoba R3B 2E9**

TEL: (204) 786-9865 **FAX:** (204) 786-8656

NATIVE STUDENT ENROLLMENT: **75**

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

CONTACT PERSON:

STUDENT SERVICES:

A full-time Native Advisor is available for personal and academic counselling. Her role also includes the distribution of bursary applications for native students, communicating with Tribal Councils and liaising with the university and native organizations.

The students have their own lounge and study area.

CONTACT PERSON:

Mary Young, Native Student Advisor

NATIVE RESEARCH PROJECT/91

INSTITUTION: DAWSON COLLEGE CEGEP

ADDRESS: 3040 Sherbrooke St. West
Montreal, Quebec H3Z 1A4

TEL: (514) 931-8731 **FAX:** (514) 931-3567

NATIVE STUDENT ENROLLMENT: 50 (approx.)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

No formal program.

CONTACT PERSON:

Rose Ann Millin, Counsellor, Counselling Department

STUDENT SERVICES:

In the past, support services have been given after problems have arisen. Currently the Counselling Department is trying to establish links with students **before** the academic year in order to ease the students transition to an urban and academic environment. A few other faculty members are involved.

CONTACT PERSON:

Rose Ann Millin, Counsellor, Counselling Department

NATIVE RESEARCH PROJECT/91

INSTITUTION: JOHN ABBOTT COLLEGE CEGEP

ADDRESS: P.O. Box 2000
St. Anne de Bellevue, Quebec H9X 3L9

TEL: (514) 457-6610 **FAX:** (514) 457-4730

NATIVE STUDENT ENROLLMENT: 70 (approx.)

NATIVE STUDIES ACADEMIC PROGRAMS/COURSES:

TRANSITION/ACCESS PROGRAMS:

Pre-Nursing Program.

CONTACT PERSON:

Sharon Young, Chair, Nursing Department
Shirley Sawyer, Curriculum Development
Peter Thompson, Academic Advisor

STUDENT SERVICES:

Support services for Cree and Inuit students have been funded by the government as part of a three year project which started in 1989. These include orientation, counselling, skills workshops and assistance with courses and workload.

CONTACT PERSON:

Suzanne Taylor, Counsellor/Tutor

APPENDIX I

**CONCORDIA UNIVERSITY
FIRST NATIONS
STUDENT NEEDS ASSESSMENT**

FIRST NATIONS STUDENT NEEDS ASSESSMENT
CONCORDIA UNIVERSITY

25 September 1991

Daniel Paul Bork

Lana Lefort

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ANNEX

Annex I	Student Survey
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Tradition and Education: Towards a Vision of Our Future

"Why is there interest only now about how native people feel in coping with institutional systems. It's high time and congratulations to people doing this but after the crisis of my community last summer, it feels as if everybody wants to be *vogue*". Ellen Gabriel, First Nations Student Questionnaire

First Nations education is a holistic approach that incorporates a deep respect for the natural world with the physical, moral, spiritual, and intellectual development of the individual.

First Nations language and cultural values are taught and enhanced through education. The education process actively involves the parents. First Nations education includes adult, vocational, and life skills education; special education; gifted and talented education; pre-school, primary and secondary education; and undergraduate and graduate level university education.

Curriculum standards required in federal and First Nation schools are at least equal to, if not higher than, provincial or territorial standards in basic skills. First Nations expect high quality education and high academic achievement by their students.

Teachers must be well-qualified and trained. There is a need for more First Nations people to train as teachers and educational administrators in university and satellite programs. The Elders have an important role in cultural and language development in all school systems at all academic levels. They are due professional status and appropriate compensation.

1. INTRODUCTION

The following report was researched by two student representatives of the Assembly of First Nations - Concordia. The funding for the project was procured through a Challenge '91 grant by the Centre for Mature Students and the Dean of Students Office of Concordia, with facilities provided by the Office of the Rector through Elizabeth Morey, Co-ordinator of Special Projects.

Research methods included a comprehensive survey, research of information through Indian and Northern Affairs and the **Secretariat aux affaires autochtone** of Québec. The Student Survey (Annex I) was forwarded to ninety-eight past and present students of Concordia University during the years 1988-1991, and who were mainly funded by Indian and Northern Affairs Canada and subsidiary agents. Of these ninety-eight surveys, twenty questionnaires have been tabulated, resulting in a return rate of 20.4%.

The report consists of statistics which give a profile of First Nation university students at the post-secondary level in Canada and Québec. Concordia First Nations student response tendencies are noted in order to have a proper perspective of the current situation at the University. There is the inclusion of four case studies of native students at Concordia in order to portray their individual experiences at the post-secondary level. A conclusion of the main

tendencies and three recommendations based on the findings of this research are presented at the end.

2. CANADIAN FIRST NATIONS STUDENT POPULATION

The number of amerindians in post-secondary education has been on the increase since the granting of the franchise in 1960. Some thirty-one years later, both federal and provincial governments recognize that the key to self-government lies in successful university and college education. First Nations also realize the that this is of vital importance.

However, in a comparison of the Crude Participation Rate between Canadians and aboriginals, stark statistical reminders of the contrast between Canadians of dominant society and aboriginals present themselves for consideration:

In 1986, the Crude Participation Rate for registered Indians was 6.2 percent. For non-Indians, 18.5 percent had at least some university. This mean that almost three time the proportion of non-Indians as Indians have attended university at some time.¹

and ...

¹ INDIAN AND NORTHERN AFFAIRS, University Education and Economic Well-Being: Indian Achievement and Prospects, October, 1990, page 6.

The Crude Success Rate indicates that 1.3 percent of registered Indians had a university degree in 1986, compared with 9.6 percent of non-Indians in the same year. In other words, members of the non-Indian population are about 7.4 times more likely to successfully complete a degree program than Indian people.²

The actual success rate in a comparison of a non-Indian and Indian highlights the difference between those who complete their studies and those who do not:

21.3 percent of Indians who ever attempted university successfully earned a degree by 1986. For non-Indians, 52.0 percent of those who attempted university had been successful. In other words, for individuals having attended university, non-Indians are about 2.4 times as likely as Indians to earn a degree. This difference is lower than that indicated by the Eligible Success Rate where non-Indians were 3.6 times as likely to earn a degree. Therefore, the relatively low university success among Indians is partly attributable to the fact that proportionally fewer eligible Indian students pursue a university education.³

While Indian and Northern Affairs Canada has dramatically increased the funding of native post-secondary education within the last decade, and though the perseverance and success rate is slowing augmenting, there remains much work to be done.

² Ibid, page 7.

³ Ibid, page 8.

Serious obstacles to successful completion remain and must be addressed within the university educational system. In order to facilitate the integration of amerindian students into an urban university, the margin of manoeuvre in the academic, financial and social spheres of the individual students must be maximized, creating a secure environment that will lead to successful completion at the undergraduate level.

This successful completion may occasion the interest and discipline to pursue studies at the graduate and post-graduate levels. **The key lies in the transferring of commitment to personal interests/desires to that of academic objectives.**

3. PROFILE OF QUÉBEC FIRST NATION STUDENTS

Indian and Northern Affairs Canada - Region of Québec, has graciously provided statistics for 1990-1991 of present post-secondary amerindian students.

3.1 Present Student Population - Post-secondary

Of 1,759 post-secondary amerindian students in 1990-1991, 46% of these are studying at various universities throughout Québec and Canada.

Women represent 60.9% of this total with men representing the remaining 37.9% (based on departmental P.E.P figures).

The areas of study of these Amerindian Québec post-secondary students is presented in Table 1 in percentages, with the four principle domains of study being: Business Adminstration, Human Sciences, Education and Social Sciences.

4. PROFILE OF CONCORDIA FIRST NATION STUDENTS

Assembly of First Nations - Concordia estimates that as of June 1991, there were approximately 43 native students in various departments of Concordia University during 1990-91. The active population within AFNC was, by in large, either status or Bill C-31 (those who have regained official status within home bands and Indian Affairs).

Of these, 26 were women and 17 were men. Due to lack of information, AFNC is not able to provide a profile of the faculties in which the students are presently enrolled, nor are they able to provide an estimate of the aboriginal student population for Fall 1991/Winter 1992, until an accurate count has been taken during the AFNC activities in the first week of October in the Hall Building at the Sir George Williams Campus.

5. IDENTIFIED CONCORDIA FIRST NATIONS STUDENT NEEDS

Of the 20 questionnaires received, there are fourteen First Nation students who will continue to study at Concordia for 1 to 3 years in their respective programs.

Of the 20 student responses, 8 students are Mature Entry and the remaining 12 are Regular Entry into Concordia University.

5.1 Admission Procedures

The actual application form and procedures to enter university did not present any difficulties to the majority of students. There was a problem of **bureaucratic** requirements and/or fumbles for 5 students though, in the long run, all applications were accepted without major difficulties. Of these students, 10 had applied to another university at the same time, 6 of which had applied to McGill.

5.2 Chosen Faculties

Before entering the university system, 60% of the respondents had been seen a counsellor to seek advice regarding their studies. The remaining respondents did not consult anyone.

Once inside the system though, 75% were not aware of the different degree programs (minors, majors, honours, etc.) and 65% of these had no clue as to what their grade point average was. Only 7 individuals were aware of what a future graduate level required.

Eighty-five percent of the respondents were aware of the number of credits required to complete their degree and of these, 60% sought help or advice as to courses/credits in order to complete their program.

Sixty-five percent of the enrolled respondents encountered difficulties with their course load once they began their course load with the largest problem being the writing of term papers/assignments. Of this percentage, only 30% addressed professional help in a tutor or guidance counsellor. However, 75% stated that they would have liked the help of a tutor or peer helper at some point during their studies.

One area which must be addressed is the problem of not knowing how to study efficiently (a course offered by guidance services was never accessed) and take notes.

In terms of intensity of problems, the tendency is that the first year of university studies is the most difficult and subsequently subsides as experience increases.

5.3 Financial

The funding of individual students has been identified as either Indian and Northern Affairs Canada or a subsidiary agent such as a Band Office or Band Education Office.

The actual funding levels were identified as 50-50 as helping or hindering study time. In terms of an actual budget plan, again half of the students had devised a personal budget plan for their studies and of all respondents 55% were paying 30% or more of their income on rent alone.

In terms of working during studies, 40% had part-time employment for an average of 14.5 hours per week, a total of nearly two working days per week.

In terms of financial aid through the federal government or provincial government, 75% of the respondents never applied for a bursary or financial loan in order to alleviate their financial responsibilities.

5.4 Social

In terms of social activity in the university milieu, respondents could identify with the professor of their courses for support, though in contrast with their actual difficulty, this support may not have been enough.

In terms of identifying with a student organization on campus, 60% had no involvement whatsoever with a student organization or CUSA (some even asked what it is) while the present students strongly identified with AFNC. Fifty percent of the students did not get involved in volunteer work, while 40% became involved with different native organizations and groups.

6. FOUR CASE STUDIES

The following four case studies are designed to give an overview of the experiences of four First Nation Students who have, or are presently studying, at Concordia University.

The measure for this academic experience is the three year program which allows for three 30-credit sessions which lead to successful completion of a degree program.

6.1 Mature Student - Male

MSM has completed both secondary and cegep with a diploma.

MSM has just completed a regular, 90-credit program in Arts and Science, specialization: History, minor Political Science. While completing the program, MSM has supported a wife and child which gives rise to an accomplishment of which he has reason to be proud.

MSM feels very proud of his accomplishment and stresses Guidance Services assistance as the key to his success. He drew heavily on the writing assistance and note-taking, study guidance offered through this office.

MSM applied to McGill University education department to work on a Masters degree but was turned down. He attributes this to his difficulty in reading and writing which were evident in several of his lower grades.

He has however been accepted in the Graduate Preparatory Program at Concordia and is very pleased to return to school this year although only in a part-time capacity.

The two areas of importance for this student were the availability of Guidance Services and, in his final year, the establishment of AFNC. Although not actively involved with AFNC initial projects, he states that just the existence of the group helped him feel a part of the university community.

The basic problem was comprehension of reading and writing assignments and he relied on help from Mary Mar of Guidance Services. In fact, MSM claims that half of his degree is, in fact, hers.

6.2 Mature Student - Female

MSF completed Secondary II and then dropped out. She returned to the adult education program to complete Secondary V.

At the end of Secondary V, she decided to apply for university in french translation because she had some experience in this area and enjoyed the work. She is entering her third year of study.

Her reason for dropping out earlier was her continuing battle with drug and alcohol abuse since adolescence. Her problems hit their peak after her drop-out of Secondary II, when she married and had three children. After she had her children, she decided that she did not like her life nor her situation and decided that something had to change. Not necessarily recognizing her drug

and alcohol dependency as her main problem she decided to go back to school.

She completed Secondary V and one full year of university before realizing that her dependency was her major source of problems. At this point, she entered a treatment program. Coming out of the treatment program, she realized that she had missed a final exam and went to the Mature Students Centre for guidance on how to deal with this problem. She feels that the counsellor that she spoke to at Mature Students treated her in a judgemental manner and made her very uncomfortable. She had explained to the counsellor, her drug/alcohol problem. However she admits that her own disclosures may have been made in a confrontational manner as she was still at a crucial point in her own healing.

She has been dry for two years and in fact offers her services as a sponsor for others entering treatment or requiring help in this area of drug/alcohol abuse.

As far as her education is concerned, she is very optimistic and ambitious, determined to complete her degree in translation and move on.

MSF stresses the importance that AFNC has made in her life in meeting other students at Concordia and the group support it offers.

6.3 Regular Entrance - Male

REM was first accepted at Concordia University on July 15, 1987 in the Bachelor of Arts - Major Political Science, a 90-credit full-time program. In his letter of acceptance, there was the note that he should contact his programme advisor prior to registration, which he subsequently did. The program was a major in political science with 15 credits in a minor subject. With that, the advisor, signed his form and sent him for registration.

For the first year, he concentrated on political science and French and that was when he realized that in learning French that Concordia was by and large English-speaking and that if he wanted to speak French, then he would have to go to a French-speaking environment. It was suggested to try the **Programme speciale pour non-francophone** at Laval University in Québec City. He applied to the program and was accepted for the following summer.

Upon entering Laval and pursuing his studies in French, he decided to apply in the Political Science department to further his credits and knowledge of French.

At Laval University though, actual integration into university student life was extremely difficult due to language obstacles and shyness.

After two attempts to continue in the regular program of political science in french, he dropped out to work on his spoken french. By working at this goal for a year, he eventually became fluent enough to return to school and continue his studies.

His educational dossier was returned to his home reserve and the Educational Authority contacted him asking if he would like to meet his biological family. He subsequently returned and experienced a deep sense of confusion and betrayal by the reality encountered.

Returning to university full-time and assuming a full course load he found himself both alienated not only from his school work but also from his environment to the point that at the end of the university session he left to return to his reserve to explore this part of his heritage.

I never encountered in any university a counsellor or an advisor, who was available to explain to me the practical side of credits and transferring credits from university to university, nor the practical side of wanting to learn french and study political science at the same time. My french professors took a lot of interest in my work and my efforts to learn french, while my political science professors remained completely detached from my work.

The only university which he encountered which had programs for **native** students was the University of Regina and University of British Columbia, but unfortunately, he had already decided that French language and nationalism in Political Science were his main interests and he took the means to fulfill this interest which entailed a move from Western Canada to Québec. Hopscotching from university to university entailed the loss of credits (though not the loss of education) and he decided that what was most important was that he learn and even if he didn't finish a degree at least he would have had the opportunity to further his knowledge and could be proud of that.

As far as integration into ordinary student life, I never felt fully accepted nor an integral part of student life though I attempted several times to join the political science groups at University. Each time, I found myself at the edge of the group and to the point that I finally said to myself, "so be it!" and decided to meet friends outside the University milieu. Being Amerindian in university for me meant, being alone. I did not have a "reseau" of friends in any university and subsequently threw myself into reading history and literature. What was strange was that my attempt at "le retour aux sources" was no more a success than university had been, because my family stated that I wasn't one of them though they did want to profit of my income-earning capacity. I found myself alienated where I had hoped to find an anchor. My foster family has never

encouraged my studies at University as for them it is too humanistic. I never considered that completion of a degree was important because it was education that I was after. Each experience completed, I tried to apply what was learnt to my knowledge of First Nations and our collective experience in Canada.

Daniel Paul Bork, presently completing Bachelor of Arts, a 120-credit program (Extended Credit).

6.4 Regular Entrance - Female

I have always felt very comfortable within the entire school system. I have completed every stage of my education without any breaks, repetition of courses or failures. As far as the university goes, I would have to describe it as a positive experience which continues to be so.

I graduated from Marianopolis College in 1989 and immediately afterward entered Concordia. Because of my ease with the system, I was able to make informed choices as to program of study, courses, credits required, classes and professors etcetera, basically how to work inside the university system.

I applied to Concordia in March of 1989 and was accepted into my first choice program: Bachelor of Fine Arts, Major in Design Art, as well as into the School of Community and Public Affairs which is a certificate program. At present I do not plan to complete this program as I found it difficult to juggle fine arts with public affairs (the certificate program requires 36 credits of which I completed 15). However the credits required for the design program will be completed in April 1992.

As a First Nations member at Concordia, I, like many native students, wanted to express my identity within my studies both in the fine arts and in community and public affairs. Though I saw that it was possible to do this in both subject areas, there were differences between the two.

In Fine Arts, I was encouraged to use this aspect of my identity, but I felt that the encouragement was for the teachers' benefit and learning, and not my own. Ideally, I would have liked to have access to a native teacher as a **real** teacher that would have helped me master self-expression not only as an artist, but also my own spiritual identity as a person. (This teacher would not necessarily be from the university community and, in fact, I might prefer it so.)

Within the School of Community and Public Affairs, I was able to write about native issues easily, without any writing blocks. The only block occurred when I did practical work, outside the academic arena. One course required me to organize a public panel in which I had to come into contact with other native people. My problem was identifying myself in respect to other First Nations members. This stemmed from being, officially, a "C-31" and all the political and social nuances that accompany this label. To overcome this block, I basically just had to "face my fear" and contact these people in a way I felt comfortable.

Tricia Fragnito, presently completing a Bachelor of Fine Arts

7. CONCLUSIONS OF FIRST NATIONS STUDENT RESPONSES

University education for the majority of First Nations students is in a first generation conjuncture with family and community. It is evident that the successful completion of elementary/secondary levels remain strong indices as to whether the students will succeed or fail or their attempt at higher education.

But as many First Nations students, be they entering with mature student standing or regular standing, are not well-informed, Concordia must make the effort to offer direct assistance to facilitate the integration of First Nation students and create the environment for successful completion of degree programs.

Of the responses tabulated, apart from actual systemic difficulties, we conclude that there is, for a short period during the undergraduate level, a form of alienation/frustration which can be overcome through group support (Assembly of First Nations - Concordia) and socialization. A minority of individuals have sought this support in outside native organizations and groups. However, the approach of integration into university student life should be stressed in all eventual programs and services.

Systemic difficulties such as term papers, exam preparation, bursaries, efficient study methods/habits, grade point averages, graduate and post-graduate information can all be addressed within the existing Concordia array of programs and services *but a special effort must be coordinated between the student group and these services in order to link the individuals to the necessary professionals.* In many cases, a simple presentation and meeting of individuals may suffice in order to overcome the shyness.

The emotional process through which the majority of First Nations pass can be described as a personal appropriation of theoretical structures that are applied to personal experiences. When difficult and bitter personal experiences have not been addressed or sorted through with para-professional or professional help, many try to apply their personal experiences to the classroom material and structure. The "ick" of this approach manifests itself in incomplete term papers, assignments and/or courses because of a mental block or emotional block that hinders completion.

The greatest gift that Concordia can offer to students of First Nations ancestry is the full and complete appropriation of the university educational process through the transferring of personal interests/desires to academic goals and objectives that allows for the maximum development of the individuals' potential.

That is what education is about. Offer a helping hand to help ourselves.

8. RECOMMENDATIONS

1. Employ a First Nations Student at Concordia University to act as a **Counsellor or Counsellor/Referral Officer** within the existing services and programs of Concordia;

2. Implementation of workshops that address studying, writing term papers (structure of writing), budgeting and financial aid. This is to address and facilitate the process of learning which requires a fresh approach in the acquisition of student habits;
3. Inform students as to the possibilities of tutoring and peer help in the areas of math, science, english, computer science in a manner which will aid the student to ask and receive help from existing services and programs.

Table 1: Québec First Nation post-secondary student population

	% per sex		TOTAL %
	Men	Women	Total
Business Administration	39	61	15
Human Sciences (general)	32	68	13
Education	19	81	11
Social Sciences	45	55	8
Arts	46	54	7
Health Sciences	17	83	6
Social Work/Psychology	22	78	6
P.P.E.C.U	37	63	5
Law	26	74	5
Engineering	85	15	3
Natural Sciences	65	35	3
Other domains	45	55	3
Computer Science	53	47	3
Letters/Languages	32	68	2
Double Programs	49	51	2
General Science	74	26	2
Physical Education	61	39	2
Communication	38	62	1
Theology/Religion	45	55	1
Native Studies	45	55	.5
Police Technology	87	13	.5
Medicine	57	43	.5
Transport	100		.5

INTERNAL MEMORANDUM

TO: First Nations Research Committee

FROM: Daniel Paul Bork
Lana Lefort

DATE: 25 September 1991

RE: REPORT OF FIRST NATIONS STUDENT QUESTIONNAIRE

We hereby respectfully submit our report for your consideration in the development and planning of a support system for First Nation students studying at Concordia University.

Assembly of First Nations - Concordia would like to thank-you for your support and encouragement offered in the integration of First Nations into Concordia and Montréal, offering that rare feeling of actually.... **belonging**.

DPB/LL/pg

Attachment

APPENDIX J

**FIRST NATIONS STUDENT
NEEDS ASSESSMENT
QUESTIONNAIRE**



Concordia

UNIVERSITY

Office of
the Rector and Vice-Chancellor

June 27, 1991

Dear Student/Former Student

RE: First Nations Student Assessment Questionnaire

The attached confidential questionnaire is being conducted to formulate recommendations for a Native Studies Program and establish a support system for Native students at Concordia University.

Your responses will be **strictly confidential** and will be correlated with those of other First Nation student responses in order to recommend concrete measures to facilitate successful completion of degree programs by our First Nation student body.

The Assembly of First Nations - Concordia supports this project as an important measure towards increasing First Nations student participation in Concordia University. As such, Lana Lefort and Daniel-Paul Bork (representatives of AFN-C) are conducting this research and are available to answer any questions which you may have in this matter.

If you are willing to have this interview conducted person to person, you may contact either Lana or Daniel-Paul to arrange an appropriate time for an interview. The research will be completed with four case studies of the following:

Male - Mature Student Admission
Female - Mature Student Admission
Male - Regular Admission
Female - Regular Admission

If you are willing to have your educational dossier considered for these case studies, would you please express this to either Lana or Daniel Paul, or if you have questions or suggestions you may telephone us at (514) 848-4848.

Walk softly upon Mother Earth

Daniel-Paul Bork
Daniel-Paul Bork
Researcher

FIRST NATIONS STUDENT ASSESSMENT QUESTIONNAIRE

Please return by July 31, 1991

**CONCORDIA UNIVERSITY, OFFICE OF THE RECTOR
FIRST NATIONS RESEARCH PROJECT
1455 DE MAISONNEUVE BLVD.WEST BC-201
MONTREAL, QUEBEC H3G 1M8**

For assistance or information please contact **Lana Lefort** or **Daniel-Paul Bork** at:

TELEPHONE: (514) 848-4848
FAX: (514) 848-8765

INTERVIEW MEANS: **PERSON TO PERSON** _____

TELEPHONE _____

FAX _____

MAIL _____

I. IDENTIFICATION

Name: _____

Address: _____

Telephone: (____) _____

(____) _____

Please indicate:

Present Student: **Full-time studies** _____
Part-time studies _____

Past Student: **Full-time studies** _____
Part-time studies _____
Year(s) _____

I. IDENTIFICATION (continued)

Birthdate: _____

Sex: _____

Language: Mother Tongue _____

 Second _____

 Third _____

Marital Status: _____

Dependents: SEX _____ AGE _____

 SEX _____ AGE _____

 SEX _____ AGE _____

 SEX _____ AGE _____

Do you identify yourself as a First Nations member?

YES _____ NO _____

Status _____ Bill C-31 _____ Non-Status _____;

Metis _____ Inuit _____

Of which nation are you a member? _____

**(PLEASE CHECK BILL C-31 IF YOU HAVE REGAINED STATUS THROUGH
THIS PROCEDURE)**

II. EDUCATION

Elementary

Grade _____ Completed with diploma? _____

Secondary (High School)

Grade _____ Completed with diploma? _____

CEGEP

Year _____ Completed with diploma? _____

Post-Secondary Faculty: _____
 Department: _____
 Discipline: _____

CERTIFICATE: _____ credit program

Number of credits completed _____
Number of credits to complete _____

BACHELORS: _____ credit program

Number of credits completed _____
Number of credits to complete _____

MASTERS: _____ credit program

Number of credits completed _____
Number of credits to complete _____

PH.D: _____ credit program

Number of credits completed _____
Number of credits to complete _____

When you applied to Concordia University for admission, did you apply for:

Regular Entry _____
Mature Entry _____
Extended Credit _____

You were admitted to Concordia University through which of the above entry levels? _____

III. ADMISSIONS PROCEDURE

1. Did you have any difficulty with your application form?

NO YES Please explain.

2. Was assistance readily available?

NO YES Please explain.

3. Why did you choose your particular discipline?

4. Did you change your discipline at all?

NO YES If so, why?

4.a When did you realize that this discipline was
not for you?

5. Did you have any difficulties with the admissions procedure?

NO YES If so, please explain.

6. Was your first application accepted ____ or refused ____ ?

6.a If refused, why?

6.b. If refused, did you apply again?

7. Did you apply to any other universities?

NO ____ YES ____ If so, which ones?

Personal Comments:

IV. CHOSEN FACULTY/DEPARTMENT

1. Prior to applying to a university, did you consult a guidance counsellor or academic counsellor?

NO YES WHERE ? _____

2. Did they assist you in your choice of:

University	Yes	<input type="checkbox"/>
Faculty	Yes	<input type="checkbox"/>
Department	Yes	<input type="checkbox"/>
Discipline	Yes	<input type="checkbox"/>

3. Were you aware or made aware of the different degree options and the grade point average requirements of these options ?
i.e. Honours, Major, Minor and Specialization

YES NO

4. Were you aware of your strengths\weaknesses with your grade point average?

YES NO

5. When choosing your degree, were you aware of the number of credits required to complete your degree\diploma ?

YES NO

6. Did you receive any advice or help as to requirements to complete your degree\diploma?

YES NO

7. Were you aware of pre-requisite courses required to pursue your discipline at a Masters level?

YES ____ NO ____

8. Did you choose your courses because of your time schedule ?

YES ____ NO ____

9. Did you choose your courses after examining the course outline, available professors and campuses ?

YES ____ NO ____

10. Did you have any difficulty with your course load ?

NO ____ YES ____

If yes, why ?

11. Were your professors available for advice with course exams, term papers and final exams?

YES ____ NO ____

If yes, was the advice relevant?

12. If you believe you had a problem with course exams, term papers and assignments or final exams, in what order would you place them?

13. With whom did you seek help for these problem areas?

14. Which year would you identify as being the most difficult ?

	Full-time	Part-time
Bachelors	1 2 3 4	1 2 3 4 5
Masters	1 2	1 2 3 4 5
PH.D	1 2 3	1 2 3 4

15. Would you have liked the assistance of a tutor with any course?

YES ____ NO ____

If yes, which course:

16. Please identify your academic weaknesses which hindered your course load:

1. _____
2. _____
3. _____
4. _____

17. What would help you complete your degree\diploma?

18. What hindered you from completing your program?

Personal Comments:

V. SOCIAL

1. Where did you usually sit in the classroom ?



2. If you sought support for an exam, term paper or final, to whom would you go for advice? Was the advice useful?

3. Did you get involved in any of your department's student events ?

NO ____ YES ____

4. Did you go to any CUSA events ?

NO ____ YES ____

5. Did you volunteer your time for student activities?

NO ____ YES ____

6. Were you involved actively in a student association ?

NO YES If so, which one?

7. Did you do any volunteer work during your studies?

NO YES If so, how many hours per week ?

8. If you were to give advice to a new First Nations student at Concordia, what would you say?

Personal Comments:

VI. FINANCIAL

1. Did your financial situation help OR hinder with your studies?

2. Did your financial situation reduce or complicate your study option?

3. Did you have to pay for daycare ?

4. Did you have a personal budget plan for studies?

5. What percentage of your income went towards rent ?

example: Total monthly rent divided by
total income multiplied by 100
250 / 575 X 100 = 43.47%

5. Did you work during your studies?

NO ____ YES ____ If so, how many hours per week _____

6. Did you apply for any loans for bursaries ?

PERSONAL COMMENTS:

Date _____ Signature _____

APPENDIX K

**NATIVE CONSULTATION
QUESTIONNAIRE**

CONCORDIA UNIVERSITY FIRST NATIONS RESEARCH PROJECT

Thank you for completing this form. If necessary, use other side of sheet to complete answers. Please return by **AUGUST 15, 1991** in the enclosed envelope.

NAME: _____

POSITION: _____

ORGANIZATION: _____

TEL.& FAX : _____

What are the educational priorities for Native communities? _____

Are Native studies programmes important? What form should they take? What should be in the curriculum? To whom should these programmes be open? Who should teach them?

What support programmes should be made available to Native students?

How can Concordia University work with your organization to provide better educational and support programming? _____

Please recommend individuals who should also be consulted: _____

Additional comments: _____

THANK YOU!

APPENDIX L

LIST OF INDIVIDUALS

CONTACTED

RESPONSES TO QUESTIONNAIRES

* Conrad Saulis
Director
Health and Social Programmes
Native Council of Canada
Ottawa, Ontario

* Louise Dessertine
Community Intervenor
Kahnasatake Social Services
Kahnasatake, Québec

Dianne Moir
Senior Administrative Resource
Waskaganish Band
Chief Malcom Maconald Memorial
Training Institute
Waskaganish, Quebec

Shirley Sawyer
Coordinator
James Bay Nursing Project
John Abbott College
Ste. Anne de Bellevue, Québec

Jean Leduc
Principal
Kativik School Board
Saturmavik School
Kangiqsualijjuaq, Québec

Theresa Mitchell
Post Secondary Education Officer
Restigouche Band Council
Restigouche, Quebec

Chief Remi Kurtness
Communauté de Mashteuatsh
Lac St Jean, Québec

* René Carrière
Director of Education
Indian and Northern Affairs
Québec, Québec

Roger Vincent
Directeur de l'éducation
Conseil de la Nation Huronne,
Wendat, Québec

Sheila Cloutier
Nunivik School Board
Dorval, Québec

John Mameanskum
Director General
Naskapi Band of Québec

Felicity Tanjoy
Counsellor
James Bay Eeyou School
Cree School Board
Chisasibi, Quebec

Caroline Oblin
Social Worker
Dept of Community Health
Northern Québec Module
Montréal, Québec

Lise Bastien
Directrice
Conseil en éducation des Premières
Nations
Wendat, Québec

H.A. McCue
Director General
Education Branch
Indian and Northern Affairs
Ottawa, Ontario

Martine Tremblay
Directrice d'école
Ecole Johnny Pilot
Sept-Iles, Québec

* Mike Diabo, Director
Kahnawake Education Centre
Kahnawake, Québec

* Eddy Cross, Kahnawake Education
Centre
(and)
* Randy Peterson
* Joanne Skye

* Kid'tit'ahkhe Jacobs
Principal
Karonhianonhnha School
Kahnawake, Québec

* Pauline Lapointe
Analyste conseil Ministère de
l'enseignement supérieure
et de la Science
Québec, Québec

* George Oblin
Community Radio Coordinator
Cree Communications Society
Montréal, Québec

* Ida Williams
Executive Director
Native Friendship Centre
Montreal, Quebec

* Laverne Gervais
Outreach Counsellor
Onen'to:kon Treatment Services for
Chemical Dependencies
Kahnawake/Kanasatake
President, Native Friendship Centre
Montréal, Québec

Peggy Hill
Instructor
University of Tulsa
Tulsa, Oklahoma

George Inkster
Social Work Lecturer
Sask. Indian Federated College
Regina, Saskatchewan

Danny B. Gill
Conseillère au post-secondaire
Conseil des Montagnais du Lac St.
Jean, Québec

Bruce Willett
Jimmy Sandy Memorial School
Schefferville, Québec

James Neacappo, Vice-President
EEYOU Corp
James Bay, Québec

* Professor Ken Kidd
Founder
Trent University
Native Studies Programme
Peterborough, Ontario

* Marlene Brant Castellano
Past-Chair
Trent University
Native Studies Programme

Ecole James Bay Eeyou
Chisasibi, Québec
J0M 1E0

* Met in Person

APPENDIX M

**GOVERNMENT OF CANADA
INDIAN STUDIES SUPPORT
PROGRAMME**



Affaires indiennes Indian and Northern
et du Nord Canada Affairs Canada

320, rue St-Joseph est
C.P. 3725, St-Roch
Québec (Québec) G1K 7Y2

Le 9 octobre 1991

Votre référence Your file

Notre référence Our file

Madame Elizabeth Morey
Coordonnatrice des projets spéciaux
Cabinet du recteur
Concordia University
1455 de Maisonneuve Blvd. West
Montréal, Québec
H3G 1M8

Madame Morey,

Afin de donner suite à notre rencontre du 30 août dernier, vous trouverez ci-annexé une copie des dispositions générales du Programme de soutien des études pour les indiens. Lesdites dispositions sont en vigueur depuis le 2 janvier 1990. Je suis convaincu madame Morey que les informations que renferment ce document sauront répondre à toutes vos questions sinon, je me ferai un plaisir d'apporter d'autres précisions.

En réponse à votre bélirogramme du 27 août, je vous ai remis en main propre la documentation demandée. Étant donné que cette demande était incomplète vous deviez par la suite nous envoyer une deuxième demande. Je voudrais vous assurer que cette dernière n'a jamais été reçue.

J'espère que ces renseignements vous seront utiles et je vous prie d'agréer, Madame Morey, l'expression de mes sentiments les meilleurs.

Le Directeur intérimaire
Service de l'Éducation
Région du Québec



René Carrière

René Carrière
Canada



**MINISTÈRE DES AFFAIRES
INDIENNES ET DU NORD CANADIEN
(MAINC)**

**PROGRAMME DE SOUTIEN DES
ÉTUDES POUR LES INDIENS (PSÉI)**

Dispositions générales

1. INTRODUCTION

a) Le Programme de soutien des études pour les Indiens (PSÉI) vise les objectifs suivants:

- i) fournir un appui à l'éducation postsecondaire des Indiens;
- ii) donner davantage la possibilité aux étudiants indiens assujettis aux traités, inscrits, de mener à terme leurs programmes d'études postsecondaires;
- iii) encourager les disciplines favorisant l'autonomie gouvernementale indienne et l'entrée sur le marché du travail, lesquelles seront déterminées de concert avec les dirigeants et les éducateurs indiens; et
- iv) promouvoir les langues, les cultures et les traditions indiennes.

**DEPARTMENT OF INDIAN AFFAIRS
AND NORTHERN DEVELOPMENT
(DIAND)**

**INDIAN STUDIES SUPPORT PROGRAM
(ISSP)**

General Terms and Conditions

1. INTRODUCTION

a) The objectives of the Indian Studies Support Program (ISSP) are,

- i) to support Indian post-secondary education;
- ii) to improve opportunities for treaty/status Indian students to complete post-secondary programs of study;
- iii) to emphasize disciplines relevant to Indian self-government and appropriate labour markets, as determined in collaboration with Indian leaders and Indian educators; and
- iv) to enhance Indian language, culture and traditions.

b) Le PSÉI fournit des fonds:

- i) aux organismes indiens d'éducation, aux établissements d'enseignement postsecondaire indiens et aux autres établissements d'enseignement postsecondaire, pour l'élaboration et la prestation de programmes spéciaux destinés aux étudiants indiens assujettis aux traités, inscrits; et
- ii) au Saskatchewan Indian Federated College, comme fonds de fonctionnement, afin d'assurer le maintien de la qualité universitaire des travaux de recherche et de développement qui y sont réalisés dans le domaine de l'éducation indienne et pour la prestation de programmes spéciaux.

2. DÉFINITIONS

Dans le présent document,

- a) "Indien assujetti à un traité", "Indien inscrit" et "Indien" désignent les personnes dont les noms sont inscrits dans le Registre des Indiens tenu par le Ministère, tel qu'il est défini dans la Loi sur les Indiens.

b) The ISSP contributes funding:

- i) to Indian education organizations, Indian post-secondary institutions and other post-secondary institutions for the development and delivery of special programs for treaty/status Indian students; and
- ii) to the Saskatchewan Indian Federated College, as operational funding, to maintain a university-level focus on research and development in Indian Education and to deliver special programs.

2. DEFINITIONS

In this document,

- a) "Treaty/Status Indian" and "Indian" mean a person whose name has been entered in the Indian Register maintained by the department as defined by the Indian Act.

b) "Établissement d'enseignement postsecondaire" signifie un établissement accrédité par une province qui octroie des grades, des diplômes et des certificats; il signifie aussi un établissement d'enseignement affilié à un établissement postsecondaire ou offrant des programmes d'études postsecondaires accrédités en vertu d'une entente conclue avec un établissement d'enseignement postsecondaire. (Le ministère des Affaires indiennes et du Nord canadien tiendra une liste de tous les établissements postsecondaires canadiens reconnus au pays).

c) Les "établissements d'enseignement postsecondaire indiens" sont des établissements, selon la définition qui en est donnée en 2 b), qui sont administrés par un conseil de bande indien, un conseil tribal, un conseil de district de chefs indiens ou une administration établie par un de ces conseils et reconnue par le Ministère aux fins du Programme de soutien des études pour les Indiens. Les établissements d'enseignement postsecondaire indiens élaborent, dispensent, achètent et gèrent des cours et des programmes destinés aux étudiants indiens.

b) "Post-secondary institutions" are degree, diploma, and certificate granting institutions which are recognized by a province and include educational institutions affiliated with, or delivering accredited post-secondary programs by arrangement with, a post-secondary institution. (The Department of Indian Affairs and Northern Development will maintain a national list of recognized Canadian post-secondary institutions.)

c) "Indian post-secondary institutions" are institutions, as defined in section 2 b), which are governed by an Indian band council, an Indian tribal council, an Indian district chiefs council, or an authority established by these councils and recognized by the department for purposes of the Indian Studies Support Program. Indian post-secondary institutions develop, deliver, purchase and manage courses and programs for Indian students.

d) Les "organismes indiens d'éducation" sont des organismes qui achètent et gèrent des programmes spéciaux, définis en 2 f). Un tel organisme peut être constitué par une bande indienne représentée par son conseil, un conseil tribal ou un conseil de district de chefs indiens, représentant les bandes indiennes membres. Il peut aussi s'agir d'une administration ou d'un organisme scolaire indien légalement constitué, établi par un de ces conseils et reconnu par le Ministère.

e) Le "Saskatchewan Indian Federated College" (SIFC) est un collège affilié à l'université de Régina, qui est administré par les représentants indiens de la Province siégeant à son conseil d'administration et qui offre toute une gamme de programmes de niveau universitaire. Dans le présent document, ce collège n'est pas inclus dans la définition des établissements d'enseignement postsecondaire, des établissements d'enseignement postsecondaire indiens ou des organismes indiens d'éducation.

d) "Indian education organizations" are organizations which purchase and manage special programs as defined in 2 f). An Indian education organization may include an Indian band as represented by its council, an Indian tribal council, or an Indian district chiefs council, representative of member Indian bands. It may also include an Indian education authority or organization, duly incorporated and established by such councils, and recognized by the department.

e) "Saskatchewan Indian Federated College" (SIFC) is a college, federated with the University of Regina, governed by the Indian representatives of Saskatchewan on the College board and offering a variety of university degree programs. In this document SIFC is not included in the definition of post-secondary institutions, Indian post-secondary institutions or Indian education organizations.

f) Un "programme spécial" est un programme d'études, selon la définition qui en est donnée en 2 g) ou un cours menant à l'obtention de crédits qui fait partie d'un programme d'études offert par un établissement d'enseignement postsecondaire. Ce programme est élaboré particulièrement pour, dispensé aux étudiants admissibles au Programme de soutien aux étudiants du niveau postsecondaire.

g) "Programme d'études" comprend tout programme d'études postsecondaires d'une durée minimale d'une année scolaire, menant à l'obtention d'un certificat, d'un diplôme ou d'un grade. Certains programmes d'une durée inférieure à une année d'études tel le pré-droit peuvent néanmoins y être compris à condition qu'ils soient considérés un préalable à l'admission dans des programmes d'études dont la durée minimale est d'une année d'études.

h) "Année d'études" correspond à la définition donnée à ce terme par les établissements d'enseignement postsecondaire, mais elle ne doit pas être inférieure à huit mois.

i) Les "frais de scolarité ordinaires" sont des frais comparables à ceux chargés par les établissements d'enseignement postsecondaire provinciaux pour des cours à caractère général.

f) "Special Program" is a program of studies as defined in 2 g), or a credit course which is a part of a program of studies offered by a post-secondary institution, specifically designed for, delivered to students eligible under the department's Post-Secondary Student Support Program.

g) "Program of studies" includes all post-secondary programs, at least one academic year in duration, leading to a certificate, diploma or degree. Programs e.g., pre-law, less than one academic year which are prerequisites to post-secondary programs of at least one academic year in duration are included.

h) "Academic year" is as defined by the post-secondary institution, but will not be less than eight months duration.

i) "Regular tuition fees" are tuition fees comparable to those charged by provincial post-secondary institutions for general courses.

- j) Les "frais d'utilisation de locaux" sont les frais encourus par un organisme indien d'éducation, un établissement d'enseignement postsecondaire indien ou un autre établissement d'enseignement postsecondaire par suite de l'utilisation de locaux à bureaux ou de salles de cours par le personnel employé directement pour l'élaboration et la prestation d'un programme spécial.
- k) Un "comité régional" est un comité établi par un bureau régional du MAINC pour faciliter la prise des décisions concernant le financement des programmes spéciaux. Il comprend des représentants indiens de la région et des employés régionaux du MAINC. La composition du comité est déterminée par le bureau régional, en consultation avec les dirigeants indiens de la région.
- j) "Accommodation costs" are costs, incurred by an Indian education organization, Indian post-secondary institution or other post-secondary institution for the use of office and educational space by personnel employed directly in the development and delivery of a special program.
- k) "Regional Committee" is a committee established by a DIAND regional office to assist in decision making regarding special program support. Membership includes Indian representation within the region and DIAND regional staff. The composition of the committee is determined by the Regional Office in consultation with the Indian leadership in the region.

3. ADMISSIBILITÉ

a) Pour être admissible au financement de programmes spéciaux, les organismes indiens d'éducation, les établissements d'enseignement postsecondaire indiens et les autres établissements d'enseignement postsecondaire doivent:

- i) présenter au bureau régional du Ministère, au plus tard le 1er septembre de chaque année et ce, en vue du prochain exercice

3. ELIGIBILITY

- a) To be eligible for financial support for special programs, Indian education organizations, Indian post-secondary institutions and other post-secondary institutions shall:
 - i) submit by September 1 each year to the department regional office a proposal, for future fiscal year funding, which includes:

financier, une proposition renfermant les éléments suivants:

- une preuve démontrant la nécessité du programme proposé;
- l'identification de la population étudiante visée et la preuve de l'appui du programme par les Indiens;
- l'énoncé des objectifs mesurables du programme;
- une définition du contenu du programme, la durée, la méthodologie et le mode de prestation, le nombre minimum d'inscriptions et la méthode d'évaluation;
- une preuve de l'accréditation du programme spécial par un établissement d'enseignement postsecondaire reconnu par la province concernée; et
- un budget indiquant en détail les coûts du programme et les frais d'administration, comme il est précisé en 5 a), ainsi que les revenus prévus, dont les frais de scolarité et autres revenus;
- ii) accepter d'imposer aux étudiants des frais de scolarité ordinaires et inclure les revenus de frais de scolarité et autres revenus aux coûts du programme spécial; et
- evidence of the need for the proposed program;
- identification of the target student population and evidence of Indian support for the program;
- a statement of measurable program objectives;
- a definition of program content, duration, methodology and mode of delivery, minimum enrolment, and evaluation process;
- evidence of accreditation of the special program from a post-secondary institution recognized by the province; and
- a budget detailing specific program costs and administrative costs as defined in 5 a) and anticipated income including tuition and other revenue;
- ii) agree to charge students regular tuition fees and apply the tuition revenue and other revenue to the costs of the special program; and

iii) accepter de présenter au bureau régional du Ministère un rapport annuel sur le programme au plus tard le 1er septembre et un rapport final, à la fin du programme décrit à l'alinéa 7 d) ii).

b) Le programme spécial doit:

- i) appuyer les objectifs énoncés au paragraphe 1 a);
- ii) être élaboré particulièrement pour, dispensé aux étudiants admissibles au Programme de soutien aux étudiants du niveau postsecondaire; et
- iii) comporter un nombre d'heures de cours comparable à celui des autres programmes procurant des crédits équivalents.

4. LIMITES DES FONDS

- a) Les fonds seront fournis en tenant compte des limites de fonds votés par le Parlement.
- b) On peut utiliser jusqu'à 12% de l'allocation nationale annuelle totale du Ministère destinée à l'éducation postsecondaire pour le financement des programmes spéciaux et du Saskatchewan Indian Federated College, en ne tenant pas compte évidemment des contributions d'immobilisations versées à ce collège.

iii) agree to submit to DIAND regional office an annual program report no later than September 1st, and a final report upon completion of the program as described under 7 d) ii).

b) The special program shall:

- i) support the objectives in section 1 a);
- ii) be specially designed for, delivered to students eligible under the Post-Secondary Student Support Program; and
- iii) be comparable in course hours to other programs of equal credit status.

4. LIMITS OF FUNDING

- a) Funding will be provided within the limits of funds voted by Parliament.
- b) Funding to a maximum of 12% of the department's total national annual post-secondary education allocation is dedicated to the support of special programs and the Saskatchewan Indian Federated College, excluding any capital contribution in respect of the College.

5. FINANCEMENT DES ORGANISMES INDIENS D'ÉDUCATION, DES ÉTABLISSEMENTS D'ENSEIGNEMENT POSTSECONDAIRE INDIENS ET DES AUTRES ÉTABLISSEMENTS D'ENSEIGNEMENT POSTSECONDAIRE

a) On peut approuver des fonds seulement pour les coûts suivants des programmes spéciaux:

- i) traitements, avantages sociaux et frais de déplacement du personnel employé directement pour l'élaboration et la prestation d'un programme spécial;
- ii) frais d'utilisation de locaux et coûts du matériel et des fournitures nécessaires à l'élaboration et à la prestation d'un programme spécial; et
- iii) frais d'administration directement reliés au programme spécial.

b) On peut approuver des fonds pour payer les coûts réels d'administration d'un programme spécial jusqu'à concurrence de 10% de la contribution du PSÉI approuvée en vertu des alinéas 5 a) i) et ii).

5. FUNDING FOR INDIAN EDUCATION ORGANIZATIONS, INDIAN POST-SECONDARY INSTITUTIONS AND OTHER POST-SECONDARY INSTITUTIONS

a) Funding may be approved for the following special program costs only:

- i) salaries, benefits and travel expenses of personnel directly employed in the development and delivery of the special program;
- ii) accommodation costs and the cost of materials and supplies required for the development and delivery of the special program; and
- iii) administration costs directly related to the special program.

b) Funding towards the administration costs of a special program may be approved at actual costs up to a maximum of 10% of the ISSP contribution approved under 5 a) i) and ii).

**6. FONDS DESTINÉS AU
SASKATCHEWAN INDIAN
FEDERATED COLLEGE**

- a) On a fixé à 4.7 millions de dollars le montant des fonds provisoires de fonctionnement octroyés au Saskatchewan Indian Federated College pour l'exercice financier 1988-89.
- b) Les contributions futures seront versées en vertu de dispositions à long terme réglant le partage des frais avec la province de la Saskatchewan.

De plus,

- i) ce collège doit soumettre au bureau régional du Ministère, à Regina, un plan quinquennal de fonctionnement (1989-90 à 1993-94), conformément à l'entente de partage des frais; et
- ii) il ne peut en outre recevoir directement ou indirectement du PSÉI des fonds supérieurs à ceux prévus dans les dispositions du paragraphe 6.

**6. FUNDING FOR THE
SASKATCHEWAN INDIAN
FEDERATED COLLEGE**

- a) Interim operational funding for the Saskatchewan Indian Federated College for the 1988-89 fiscal year was set at \$4.7 million.
- b) Future contributions will be placed on a long-term cost-sharing basis with the Province of Saskatchewan.

Further,

- i) the College must submit to the department regional office in Regina a five-year operating plan (1989-90 to 1993-94) consistent with the cost-sharing funding arrangement; and
- ii) the College is not eligible to receive funding either directly or indirectly from ISSP over and above the provisions of section 6.

7. POUVOIR DE GESTION

a) La Direction générale de l'éducation, à l'administration centrale du MAINC, doit:

- i) établir et ajuster, au besoin, les niveaux régionaux d'autorisation de dépenses annuelles en réponses à des besoins régionaux définis en vertu de l'alinéa 7 b) iii) de façon à assurer l'utilisation optimale des fonds dans la limite du niveau national d'autorisation de dépenses de 12% de l'allocation postsecondaire;
- ii) aviser les régions de leurs niveaux d'autorisation de dépenses et des ajustements apportés à ceux-ci; et
- iii) surveiller le respect par chaque région des objectifs et des dispositions générales du PSÉI.

7. MANAGEMENT AUTHORITY

a) DIAND Headquarters Education Branch shall:

- i) establish and adjust, as necessary, regional annual expenditure authorization levels in response to regional needs as determined in 7 b) iii) to ensure optimum utilization of funds within the national expenditure authorization level of 12% of the post-secondary education allocation;
- ii) notify regions of their regional expenditure authorization levels and adjustments; and
- iii) monitor regional adherence to the ISSP objectives and general terms and conditions.

b) Les bureaux régionaux du
MAINC doivent:

- i) établir, en consultation avec les dirigeants indiens, un comité régional et les procédures régionales de gestion et d'administration pour le financement des programmes spéciaux, conformément aux objectifs et aux dispositions générales du PSÉI et à l'engagement pris par le gouvernement de favoriser le contrôle indien et l'autonomie gouvernementale;
- ii) faire connaître au plus tard le 30 juin de chaque année, les objectifs, les priorités et les procédures de la région aux organismes indiens d'éducation, aux établissements d'enseignement postsecondaire indiens et sur demande aux autres établissements d'enseignement postsecondaire;
- iii) présenter à la direction générale de l'éducation, à l'administration centrale, au plus tard le 31 décembre de chaque année, leurs engagements pluriannuels et les niveaux de dépenses proposés pour le prochain exercice financier;

b) DIAND Regional Offices shall:

- i) establish in consultation with Indian leaders a regional committee and regional management and administrative procedures for special programs support consistent with the ISSP objectives and general terms and conditions and with the government's commitment to Indian control and self-government;
- ii) communicate regional objectives, priorities, and procedures to Indian education organizations, Indian post-secondary institutions and, on request, to other post-secondary institutions by June 30 each year;
- iii) notify DIAND Headquarters Education Branch by December 31 each year of multi-year commitments and proposed annual expenditures for the next fiscal year;

- iv) faire en sorte que le financement annuel régional des programmes spéciaux ne dépassent pas le niveau d'autorisation de dépenses approuvé par l'administration centrale pour la région;
- v) conclure et mettre en oeuvre les marchés et les accords de financement nécessaires;
- vi) superviser la prestation des programmes spéciaux dans la région et faire rapport sur ceux-ci au plus tard le 31 décembre de chaque année à l'administration centrale.

c) Les comités régionaux doivent:

- i) définir les objectifs et les priorités de financement des programmes spéciaux dans la région;
- ii) examiner et classer par ordre de priorité les propositions de programmes et faire des recommandations au directeur général régional sur celles qui répondent aux exigences de financement du PSÉI; et
- iii) soumettre des rapports sur la qualité des programmes dispensés en vertu de l'alinéa 7 b) vi).

- iv) ensure that regional annual funding for special programs support is within the expenditure authorization level approved by Headquarters for the region;
- v) enter into and implement the required contracts and funding arrangements;
- vi) monitor the delivery of special programs and report annually by December 31, to Headquarters on special programs within the region.

c) Regional Committees shall:

- i) define objectives and priorities in respect of special programs support within the region;
- ii) review and rank program proposals and make recommendations to the Regional Director General on proposals that meet the requirements for funding under ISSP; and
- iii) issue reports on the quality of the programs delivered for regional reporting under 7 b) vi).

d) Les organismes indiens d'éducation, les établissements d'enseignement postsecondaire indiens et les autres établissements d'enseignement postsecondaire doivent:

- i) assurer l'élaboration et la prestation du programme spécial approuvé;
- ii) fournir au bureau régional du Ministère le rapport indiqué en 3 a) iii). Ce rapport doit comprendre les éléments suivants:
 - o une évaluation du degré d'atteinte des objectifs du programme spécial approuvé;
 - o une évaluation du degré d'atteinte des objectifs du PSÉI par le programme spécial;
 - o l'opinion des enseignants et des étudiants sur l'efficacité du matériel et des méthodes d'enseignement utilisées pour le cours;
 - o l'indication du type et du nombre de certificats, de diplômes ou de grades pour lesquels des crédits ont été accordés; et

d) Indian education organizations, Indian post-secondary institutions and other post-secondary institutions shall:

- i) arrange the development and delivery of the approved special program;
- ii) provide to DIAND regional office the report specified under 3 a) iii). The report is to include:
 - o an assessment of the degree to which the objectives of the approved special program have been met;
 - o an assessment of the degree to which the special program has met the objectives of the ISSP;
 - o input from instructors and students on the effectiveness of the course materials and instructional methods;
 - o identification of the kind and number of certificates, diplomas or degrees towards which credit is given; and

- o des données et des informations statistiques sur les étudiants inscrits et sur ceux qui ont terminé leur programme.
- iii) fournir au Ministère un énoncé dûment signé par le contractant ou le bénéficiaire de la contribution, indiquant que le programme a été élaboré et/ou dispensé selon le cas conformément aux conditions du marché ou de l'accord de financement conclu au sujet du financement du programme spécial.
- o data and statistical information on student registration and program completion.
- iii) provide to the department a duly signed statement from the contractor or the recipient of funding attesting that the program has been developed and/or delivered, as the case may be, in compliance with the terms and conditions of the contract or funding arrangement entered into to provide funding for the special program.

8. AUTORITÉ RESPONSABLE

Ces dispositions générales du Programme de soutien des études pour les Indiens (PSÉI) sont publiées avec l'autorisation du sous-ministre adjoint, Services aux Indiens, et entrent en vigueur le 2 janvier 1990.

9. DEMANDES DE RENSEIGNEMENTS

Pour toute question concernant l'interprétation et l'application de ces dispositions générales, on doit s'adresser au directeur général de l'Éducation, à l'administration centrale.

8. ISSUING AUTHORITY

These general terms and conditions on the Indian Studies Support Program (ISSP) are issued under the authority of the Assistant Deputy Minister, Indian Services, and are effective January 2, 1990.

9. ENQUIRIES

Matters related to interpretation and application of these general terms and conditions are to be referred to the Director General, Education Branch, Headquarters.

10. ÉLÉMENTS CONNEXES DU PROGRAMME DE L'ÉDUCATION POSTSECONDAIRE

Sont publiées séparément les dispositions du Programme préparatoire à l'entrée au collège et à l'université (PPECU) établies, qui ont pris effet en septembre 1983 et les changements en vigueur le 1er avril 1989 et 1er septembre 1989, et celles du Programme de soutien aux étudiants du niveau postsecondaire, qui sont entrées en vigueur le 1er avril 1989 ainsi que les changements en vigueur depuis le 1er septembre 1989.

10. RELATED COMPONENTS OF THE POST-SECONDARY EDUCATION PROGRAM

Issued separately are the department's University and College Entrance Preparation Program Terms and Conditions (UCEP), effective September 1983 and changes effective April 1, 1989 and September 1, 1989, and Post-Secondary Student Support Program, effective April 1, 1989 and changes effective September 1, 1989.

APPENDIX N

POTENTIAL PRIVATE FUNDERS

Potential Sources of Funding for

1. First Nations Project

The following foundations are listed under the subject headings indicated in the Index of Fields of Interest section of the 1990-91 Canadian Directory of Foundations.

1. First Nations Project

Northern Affairs

- Birks (46)
- Carthy (81)
- X Harold Crabtree (110)
- * Donner Canadian (131)
- Walter and Duncan Gordon (203)
- ? Charles H. Ivey (254) no grants listed at all
- * Richard & Jean Ivey (256)
- * Muttart (396)

Canadian Studies

- ? Samuel & Saidye Bronfman (63)
- John Baker Fellowes (155)
- ? Molson Family (387)
- Noranda (403)
- Robert & Mary Stanfield (524)

Native Culture

- X Bennett Family (36)
- * George Cedric Metcalf (375)

Native People

- Alberta Law (7)
- Central Okanagan (84)
- Sir Joseph Flavelle (161)
- ? Gannett (626)
- ? George Hogg Family (237)
- ? Laidlaw (293)
- ? Clifford E. Lee (308)
- X McLean (366)
- Austin S. Nelson (399)
- Our Lady of the Prairies (414)
- ? Pew (650)

Native People - cont'd.

- * Public Welfare (653)
- * Kathleen M. Richardson (452)
- Vancouver (568)
- Wild Rose (586)
- Winnipeg (592)
- ? Wood Gundy (602)

Inuit

- * Metcalf Charitable Foundation
- * Muttart Foundation

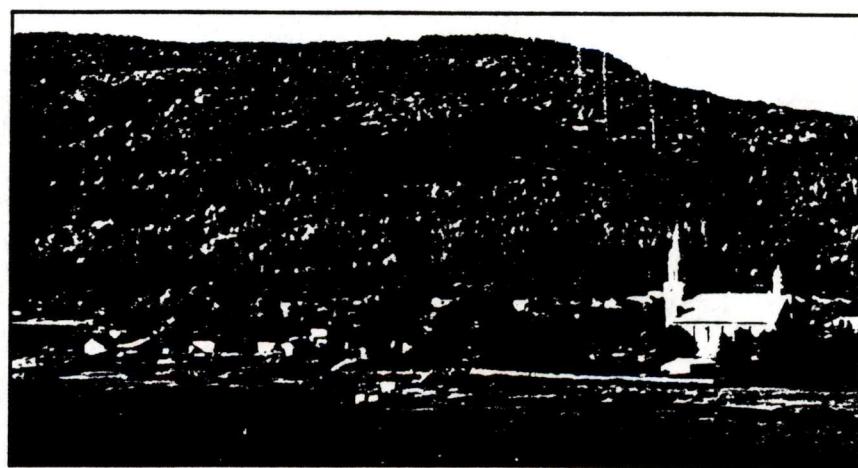
Minorities

- ? Carnegie (613)
- George Gund (631)
- ? Spencer (664)
- ? Xerox (675)

APPENDIX O

**GENERAL INFORMATION
ON
NATIVE COMMUNITIES
IN QUEBEC**

GUIDE DES COLLECTIVITÉS INDIENNES DU QUÉBEC 1990



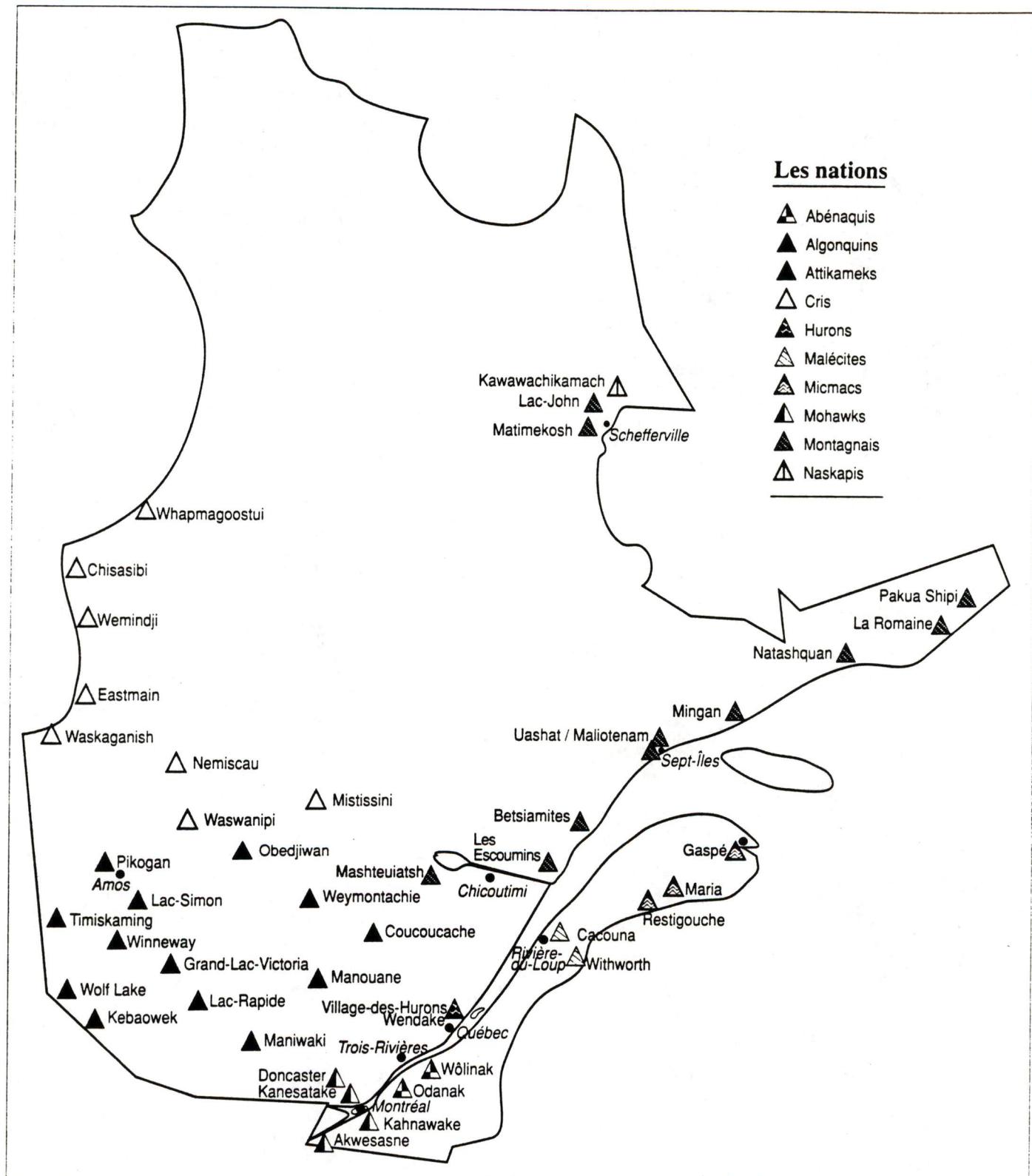
Canada



Affaires indiennes
et du Nord Canada
Région du Québec

Indian and Northern
Affairs Canada

Les nations indiennes au Québec



Données générales sur la population indienne

Population indienne inscrite, au Canada et dans les régions (31 décembre 1989)

	Nombre de collectivités	Population
Canada :	596	466 337
Provinces de l'Atlantique :	31	18 433
Québec :	39	45 742
Ontario :	126	107 862
Manitoba	60	67 092
Saskatchewan :	68	72 111
Alberta :	42	57 590
Colombie-Britannique :	196	80 742
Territoires du Nord-Ouest :	19	10 792
Yukon :	15	5 973

Population indienne au Québec (31 décembre 1989)

Population totale :	45 742
Population masculine :	21 939
Population féminine :	23 803
Population vivant sur les territoires des collectivités :	32 134
Population vivant sur des terres de la Couronne :	895
Population vivant hors des territoires des collectivités :	12 713

Population indienne au Québec selon la nation (31 décembre 1989)

Abénaquis :	1 363
Algonquins :	5 901
Attikameks :	3 525
Cris :	9 593
Hurons - Wendat :	2 295
Malécites :	229
Micmacs :	3 362
Mohawks :	8 430
Montagnais :	10 606
Naskapis :	430
Indiens inscrits sur la liste générale (non associés à une nation) :	8

APPENDIX P

DOCUMENTS CONSULTED AND AVAILABLE FOR REVIEW

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